

THE
SECOND PART
OF
THE THEATRE
OF
GODS IVDGMENTS.

Collected out of the writings of sundry Ancient and Moderne Authors,

*By the late Reverend Divine D^r THOMAS TAYLOR,
sometime Pastor of Aldermanbury in London.*



L O N D O N,
Printed by Richard Herne. An. Dom. 1642.

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CHAP. I.

Gods Remarkable Judgements against Pride.



S in the two former learned Tractates, bearing Title of *The Theatre of Gods Judgements inflicted upon the severall breaches of the Ten Commandements*; so now, to these we adde a third Tract, *Of his most remarkable punishments of the seven deadly sinnes*; and these illustrated by sundry notable Examples, aswell Domestick as Forraine. And because *Pride* was the first, which began in the Angels, and hath since infected all mankind, from our *Protoplasts* (our first Parents) *Adam* and *Eve*, and hath continued through all generations hitherto; and shall in their posterity, even to the last dissolution: I derive my first Discourse from that.

There be foure sorts of *Pride*, by which every insolent and arrogant man discovereth himselfe: For instance, when those good parts (if he have any) of which he is possesse, he apprehendeth meerely to spring from himselfe; or when those which he acknowledgeth to be conferred from above, he attributeth to his owne merit; or when he boasteth to have, what indeed hee hath not; or when despising others, he covets to be singular in himself. This sinne was borne in Heaven, but so suddenly precipitated thence, that it could never since finde the way backe againe thither: all other vices are onely at warre with these particular vertues, by which they are overcome; as *Inchastity*, *Chastity*; *Bounty*, *Avarice*; *Wrath*, *Patience*; and so of the rest: *Pride* is not with that contented, as to oppose *Humility* and *Obedience*, but it rageth against all the vertues of the minde, and like a generall pestiferous disease, striveth to putrifie and infect them all: For *Pride* in riches makes

Foure Species
of Pride.

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men the more covetous : In idlenesse, scorning labour ; in wrath, more outrageous ; in gluttony, more intemperate ; in envy, more malicious : neither is there any mortiferous sinne, in which *Pride* is not a supream agent ; The signes thereof are boldnesse in language ; sullenness in silence ; arrogance in mirth ; murmuring in melancholly ; and despising all others, doating upon himselfe.

Afop being asked by *Chian*, What he thought *Iupiter* was at that time doing ? made answer, Hee is now dejecting the proud, and exalting the humble. And the famous Philosopher *Aristotle*, spying a rich young man (but altogether unlearned) strutting along the streets, with a proud affected gait ; and his eyes so elevated towards Heaven, as if hee despised the earth, whereon he trod ; came to him, and said, friend, Such as thou thinkest thy selfe to be, I wish I were ; but to be such as thou art, I wish onely to mine enemy. This also *Socrates* with great modesty reprov'd in *Alcibiades*, who finding himselfe suddenly puffed up with his extraordinary abundance in riches, and much to glory in his many spoyle and victories, he drew him into a private Gallery ; and shewing him a Cosmographicall Table of the World, bid him looke in what part of the Map he could spy all his great Trophies and Triumphs ? And when hee answered him, They were not there to be seene ; *Socrates* replied, *Cur igitur ob illa superbis, que circa nullam terra partem existunt ?* that is, Why then art thou so proud of these things which are not visible in any part of the earth ?

Neither was the Church it selfe free from this sinne in the dayes of learned Saint *Bernard*, who in one of his Sermons thus complaines. Thou shalt see many in the Church, who from obscure parentage being ennobled, and from poverty made rich with pride, so suddenly tumor'd and tympanized, that forgetting from whence they came, have contemned their parents, and blusht at their owne births : Thou shalt see also some pernicious persons aspire unto Ecclesiasticall honours, and then pretend to themselves a seeming sanctity, by changing of their vestures, not their vices ; and their manner of habit, not their mindes ; esteeming themselves to deserve that dignity which they have insidiated by deceit, and which (I scarce dare say) have attributed that to their merit, which they have bought with their money.

But as the smoake, which of its owne nature is blacke and obscure, yet covets to ascend from a light and bright flame ; but in the midst of its violent reluctance, resolves it selfe into aire ; and so vanishing, loseth both nature and name : So the proud and ambitious, howsoever courrsly and obscurely parted, yet will elevate and advance himselfe above others ; yet in his striving to stand high, is often precipitated, and loseth both his place and memory : Behold (saith the Prophet) *He that listeth up himselfe, his minde is not upright ; but the Iust shall live by his faith.* Yea, indeed, *The proud man is as he that transgresseth by Wine, therefore shall he not endure, because he hath enlarged his desire as the Hell, and is as death, and cannot be satisfied ; but gathereth unto him all Nations, and heapeth unto him all people : Shall not all these take up a Parable against him ? and a taunting Proverbe, and say, Ho, he that increaseth that which is not his ! how long ? and he that laded himselfe with thicke clay ? Shall they not rise up suddenly that shall bite thee ? and awake that shall stirre thee ? and thou shalt bee their prey ; Because &c.*

Habbak. 2. 4.

How

How *Pride* hath beene severely punished by the Almighty, we finde frequent examples in the holy Text : It was punisht in our first Parents by their Exile out of Paradise. In the Builders of *Babel*, (who said, *Come let us build us a Citie and a Tower, whose top may reach up to the Heaven, that we may get us a name, &c.*) In their scattering over the face of the earth, and the confusion of their Languages: In *Sodome* and *Gomorrah*, by raining down fire and brimstone upon their Cities and people : In *Miriam* the sister of *Moses*, by Leaproisie : In *Korah*, *Dathan*, and *Abiram*, for their pride, and rebellion against *Moses* ; the ground clave asunder that was under them, and the earth opened her mouth and swallowed them up, with their families ; and all the men that were with *Korah*, and all their goods ; so they and all that they had went downe alive unto the pit, and the earth covered them, and they perisht from amongst the Congregation : In *Goliath* the Philistime, slaine by the hands of *David* : In *Sheba* the sonne of *Bieri*, who lift up his hand against the King ; by having his head cut off, and cast over the walls to *Isab*, Captaine of the hoast : In *Abfalom*, who tooke such pride in his haire, that it after became his halter : In destroying of *David*s people, for his pride in numbring them : In *Adoniah*, who for demanding *Abisbag* the Shunamite to wife, (who had layen in his fathers bosome) was slaine at the commandment of *Solomon*, by the hand of *Benaiah* the sonne of *Iehojadah* : In *Benbadad* King of *Aram*, *Rabsakeh* and *Zenacharib* : In *Olofernes* the great Captain of the Assyrian hoast, slain by *Iudith* at the siege of *Bethulia* : In *Haman* the son of *Hammedasha* the Agagite, whom the great King *Ahasbuerus* exalted, and set his seat above all the Princes that were under him ; whose pride growing up with his promotion, at length advanced him to a Gibbet fiftie foot high, upon which in the glory of his ambition he was strangled : In *Nabuchadnezar*, and *Balthassar* King of the Chaldeans : In the great King *Antiochus*, who went up towards *Iudea* and *Hierusalem*, with a mighty people, and entred proudly into the Sanctuary, and tooke away the golden Altar, and the Candlestick for the light, and all the instruments belonging thereto ; and the Table of the Shewbread, and the powring vessels, and the Bowles, and the golden Basons, and the Vayle, and the Crownes, and the golden apparrell which was before the Temple, and brake all in pieces : He brake also the Silver and Gold, and the precious Jewels, with the secret treasures that he found, and then departed away into his owne Land. But the same proud Prince comming after with great dishonour from *Persia*, the God Almighty stroke him with an invisible and an incurable plague, by a paine in his bowels, which was remediless, and which grievously tormented him in the inner parts ; for so he had tormented other mens bowels with divers cruell and strange torments ; yet would not hee cease from his arrogance, but swelled the more with pride, against Gods owne people to destroy them ; and commanded to haste his journey for that purpose : but so it was, that he fell downe from the Chariot that ranne swiftly, and all the parts and members of his body were bruised. Thus he who but a day before thought hee might command the Flouds, (such was his Luciferian pride, beyond the condition of man) and to weigh the high mountaines in the ballance, was cast on the earth and carried in an horse-litter ; declaring unto all the world the manifest power of God : so that the wormes came out of his body in abundance, and his flesh dropt from his bones with paine and torment, and all his Army was grieved at his smell : No man

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could now endure him because of his stinke, who but a little before, thought with his hands he might reach the starres of Heaven: And then (though too late) he began to abate his haughty and peremptory insolence; when being plagued, he came to the knowledge of himselfe by the just scourge of God; and by his inward torments which every moment increased upon him: and when he himselfe could not abide his owne savour, he said, It is meet for man to be subject to God, and that he who is but mortall should not oppose himselfe against his Maker.

Nicanor.

The like punishment we reade of in the person of *Nicanor*, who came unto Mount *Sion*, whom the Priests and the Elders of the people went forth of the Sanctuary to salute peaceably, and to shew him the daily burnt offerings for the King; but he laughed at them and derided their devotion, accounting them meere prophane, and spake proudly, and sware in his wrath, If *Judas* and his Host be not delivered into mine hands; If ever I shall returne in safety, I will burne up this house, &c. and so departed thence in great fury: but observe the event of his so great ostentation and insolence. *Judas* after some few dayes (though against infinite oddes) having slaine *Nicanor* in battaile, and routed his whole Army, he caused his head to be struck off, and that arme and hand which he had so proudly lifted up against the Temple of the God of *Israel*, and brought them to *Hierusalem*, and there caused them to be hanged up, as a remarkable judgement.

Alexander the Great.

But not to dwell on those, frequent in the holy Text: I come now to the like examples gathered from Ethnick and Morall remembrancers, and out of them give you onely a taste to prevent surfet, till I fall upon those more familiar and moderne. *Alexander* the Great, in his height of potency, and supereminent fortune, contemning the remembrance of his father *Philip*, would be called God, and commanded himselfe to be stiled the sonne of *Jupiter Hamon*; who notwithstanding in the sufferance of many heats and colds, his subjection to humours and passions, his enduring of smarts and wounds, and all other infirmities belonging to man; would not be sensible of his mortality; till in the very *Apex* of his sublimity he was treacherously poysoned, and so most miserably expired.

Nero Caesar.

And *Nero*, the Arch-tyrant since *Adam*, after he had filled the Earth with many insolencies, and *Rome* (the then Worlds Metropolis) with infinite Rapes, Murders, and Massacres, not sparing his neare Kinsman *Germanicus*, his corrivall in the Empire, nor his great grave and learned Tutor and Master *Seneca*; to make himselfe unparalleld in all kinde of parricidy, He caused the wombe of his owne naturall mother *Agrippina* to be ript up before his face, onely in an ambition to discover the place of his first conception; notwithstanding which inhumanities, hee was so inflamed with an ardent desire of future memory, that by a publike Edict he proclaimed that the moneth *April* should lose its ancient name, and be called after his owne appellation, *Nero*; and the Citie of *Rome*, *Neropolis*: Yet this proud man in the end, being quite abandoned and forsaken of all his Sycophants and oily flatterers, was glad to fly from his Royall Court to seeke refuge in a rustick Cottage; and with greater terror to his owne conscience, then before he had used tyranny upon the carkasses of others; he was compelled to fall upon his sword, his body being after, most contemptibly dragg'd through the streets of the Citie, with more bitter execrations and curses, then before he had lived houres or minutes.

Another,

Another, called *Varus Pergam*, was so infected with the adulatory assentations of his Flatterers, Buffoones, and Trencher-flies; That hee was brought to perswade himselfe to be of all faire men, the most beautifull; of all able men, the most sinnowie and strong; of all understanding men, the most prudent and wise; and that in all kindes of musick and melody, he could out-play and out-sing even the Muses themselves: But this poore effascinated wretched creature, when hee had long fooled and spent the prime and best of his age, in this vaine and idle false conceit; he grew towards his end to be strangely disfigured and deformed in visage, feeble and disabled in his vigour and strength; idioted and besotted in his understanding and sence; and so farre from song or Harmony, that his unlamented death was accompanied with his owne shrieking and howling.

§
Varus Pergam
ut.

We further reade of one *Menecrates*, a rare Physitian, who in his practise had done many extraordinary cures upon severall Patients, insomuch that he was held in a generall admiration; especially amongst those to whom he was best knowne: who having gathered to himselfe a competent estate, or rather a surpluse of meanes, that he presumed no casualty or adverse fortune was any way able to decline him to necessity or want; he then in a proud and insolent ostentation, puffed up with the vanity of his owne fancie, admitted all sickly and diseased persons to have free access unto him; for whose cures he demanded no other satisfaction or reward, but that they should acknowledge him their new Creator, not contented to be called by the name of *Apollo*, or *Esculapius*, the two Imaginary gods of Physicke, and Chirurgery, but his ambition was to be called *Jupiter* himselfe; yet soone after being quite abandoned by his owne Art, and forsaken by his fellow Physitians, he suddenly died of an incurable Impostume.

Menecrates the
Physitian.

Neither have Emperours, Kings, and Princes, with other Sages and seeming wise men, beene onely tainted with this superarrogant haughtinesse and ambition; but this miscellane sinne, which hath intruded it selfe into all delinquencies and malefactions whatsoever, claimeth a predominance over all estates, qualities, functions, manufactures, sexes, and ages; whether in Court, Citie, Campe, or Country: from the scarlet to the russet, from the Scepter to the sheep-hooke, the Tetrarch to the Tradesman. For instance, The rurall Girle being a little flattered, shall be easily perswaded to be a rare courtly Gentlewoman: nay, even kitchen-maides have held competitorship with Court Madams; no lesse proud, though perhaps lesse painted; and the very course Coridon will scarce give precedence to the complementall Courtier, thinking himselfe as well accommodated in his rustick russet, as the other in his richest raiment. In the like manner I could goe thorow all qualities, and *A minimo ad maximum*, from the least to the greatest, which for brevities sake I omit; desiring rather to satisfie the judicious Reader with matter then manner; the substance, and not shadow of discourse.

Pride in all
states, conditions,
and sexes.

And yet to looke a little further into the nature of this deadly sinne, which hath all the other, its concomitants and attendants. *Plato* saith, he that knoweth himselfe best, esteemeth himselfe least; and husbandmen better value those eares of graine which bow downe their heads from the stalke, and waxe crooked, then those that erect themselves and stand upright; because they presume to finde more corne in the first than in the last. Pride (saith Saint *Augustine*) is the mother of Envy, and he that knoweth how to suppress

The nature of
Pride.

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S. Augustine.

Plutarch.

An excellent
Spanish Histo-
ry against
pride in know-
ledge.

suppresse the mother, may easily finde the way to bridle the daughter. *Lewis* the eleventh King of France, was wont to say, That whensoever Pride sate in the saddle, mischief and shame rid upon the cropper: One compareth it to a ship without a pilot, still tost up and downe upon the Seas by the winds and tempests; another to a vapour, which striveth to ascend high, and then vanisheth into smoake first, and after returnes to nothing. In brieve, Pride eateth gold and drinketh blood, and climeth so high by other mens heads, that in the end it breaketh its owne neck. I cannot stand to divide it into severall branches or heads, but proceed directly on to Historie.

Let all such, prided in their owne selfe-conceited knowledge and wisdom, be attentive to a story extracted from a learned and grave Spanish Chronologer; by him to this purpose related. *Alphonfus* King of Spaine, being a very wise, learned, and discreet Prince, was wont to devise many darke and difficult problems, proposing them to his Lords and Peeres; to shew his owne excellent wisdom, and to taske their ignorance, who had spent their time in more loose and idle studies: amongst others there was a Knight in the Court called *Don Pedro*, one who was very confident in his owne wisdom, and would undertake to make solution of what difficulty soever the King at any time propounded; of which hee so insolently boasted, that comming to the Kings eare, he was much incensed thereat; and to let him know what distance his weaknesse had from essentiall wisdom, he caused him to be sent for; and when he, according to his summons made appearance before him, the King at the first, to humour his selfe-conceit, began much to applaud his witty and ready answers, which not a little pleased him, but at the length concluded somewhat more sharply, telling him that he would propose three Problems; of the interpretations of which, if hee could not within one and twenty dayes give him a true and plenall account, both his life and goods were immediately forfeit to the crowne; and this sentence notwithstanding any meanes or mediation, no way to be altered. The three Questions were these, which he delivered unto him in writing:

The first,

*What hath mans labour most increast,
Yet of it selfe desires it least.*

The second,

*What hath to man most honour gain'd,
And yet with least lust is maintain'd.*

The third,

*What thing is it men soonest rue,
Yet they with greatest charge pursue.*

These he no sooner received, but the King with a contracted brow departed, and so left him; by which he might easily conjecture in what a dangerous streight he was now environ'd: and returning very sad home, and having long ruminated upon these riddles, but wanting an *Oedipus* to unfold them, he grew into a deepe melancholly, insomuch that he abstained both from meat and sleepe: which observed by his daughter *Petronella*, a faire and beautifull virgin, of some sixteene yeares of age, or thereabout, she so farre insinuated into her fathers discontents, and to know the cause thereof; that at length upon her great importunity he unfolded the whole matter unto her.

The 3. Questions pro-
pounded.

her who after some pause, began greatly to comfort him, and told him she would interpose her selfe betwixt him and all danger; who though he had little hope to be relieved by her, yet out of his indulgence towards her, not willing to crosse her, especially in so desperate a case, he told her hee would be swayed according to her direction; which was, that upon the day prefixed she might goe with him to appeare before the King, and that to her he would commit the solution of these questions; which was agreed upon betwixt them.

Imagine the day come, and the King attended by his Lords and Peeres, seated in his Throne, to expect *Don Pedros* answer; who presenting himselfe before his Majestie, attended with his daughter; (who was very sumptuously attyred) besought his Majestie, that whilest he himselfe was silent, he would vouchsafe to heare what his daughter could say concerning these problems before propounded.

The King much taken on the sudden with her beauty and modest behaviour, and in a great expectation whether shee were able to deliver her selfe in language answerable to the former, gave her free liberty of speech; when bowing her face to the earth, and after setting her selfe upon her knees, she began as followeth: Wonder you may my Royall Leige, that so grave and experienc't a Knight as my father here present; should lay all his fortunes both of life and livelyhood, upon so weake and infirme an apprehension, which cannot be better expected from my tender yeares, and immature knowledge; yet since his confidence is so farre built on me, and your high Majestie so gracious to accept of me, I make bold thus further to proceed,

Touching the first Question,

What hath mans labour most increast,

Yet of it selfe desires it least.

In my weake understanding, I take it to be the Earth, the mother of all creatures, rationall or irrationall, sensitive or vegetative; which though men daily digge and delve, plow or furrow, mine and undermine, trenching her sides and wounding her inrayles, not suffering her to have the least cessation of rest in any of the foure seasons; yet she in her owne fertility and annuall vicissitude without these injuries; is able of her selfe to yeeld herbs and flowers, grasse and hay, plants and trees, with food and sustenance in abundance to all creatures bred upon her (still teeming) wombe; who, as she delivers them into the world, not onely fosters and cheriseth them, but when their Date is runne, and their time expired, receiveth them again into her owne breast, from whence they had their first being.

The Earth.

Touching the second, I take it to be Humility; which teacheth a man how to rule his affections, and to keepe a mediocrity in all his actions. The high Creator dwellerh in Heaven; and if wee arrogantly lift up our selves unto him, he will fly from us; but if we humbly bow our selves before him, he will descend downe upon us. *Humilitas animi, sublimitas Christiani*; In Humility is a Christian mans mindes sublimity: It stirs up affection, augmenteth good will, supports equity, and preserves a common weale in safety; It is apt to repentance, hungering after righteousness, and conversant in deeds of mercy: It hath brought these good things to passe, which no other reason or vertue could effect: And whosoever shall desire to ascend where the Father is, must first put on that humility which the Sonne teacheth; and most happy is the man whose calling is high, and his spirit

Humilitie.

8 spirit humble; of which vertue I may truly conclude with your Question,

*Man hath by that most honour gain'd,
And yet with least losse is maintain'd.*

Pride.

The third the most basely vile, and yet the highest valued; the most cursed to mannage, yet the most costly to maintain; in my ignorant conceptions I hold to be Pride: which being first hatched in heaven, in an instant, precipitated Lucifer and his Angels headlong into hell: which perceiving Humility to be honourable, desireth often to be covered with the cloake thereof; least appearing alwayes in its owne likenesse, it might thereby be the lesse regarded. I shall not need much to amplifie the vice, nor to aggravate the sinne; a spice whereof (may I speake it with pardon) hath beene discovered even in this my best beloved parent: and to avoide prolixitie,

*It is that thing men soonest rue,
And yet with greatest charge pursue.*

Advantage
well taken.

With which answer so modestly delivered, and in a kinde of matron-like gravity, (rarely to be found in one of her tender and young yeares) the King was so highly raptur'd, that he not onely received her father into former grace; but spake openly, (being then a Batchelour) that had she beene borne of noble blood, he would have made her his Queen and Royall Comfort; and taking her from the earth, caused her to stand before him: when instantly newes was brought him that an Earledome was then fallen unto the Crowne, which he presently for her sake conferred upon *Don Pedro* her father: of which she taking advantage, fell downe againe upon her knees, to give the King thanks for so great an honour bestowed upon him; for which she prostrated unto him in all humble manner her life and service, adding withall some words to this purpose: My Royall Liege, excuse my over-boldnesse, if I challenge your Majestie of your Kingly word and promise past unto me before all this prefence; who demanding of her wherein he was any way ingaged? she made reply, But late great Sir, you said that were I noble, you would accept of my unworthy selfe as your royall Bride and Spouse: Then pardon my presumption if I thus farre prompt your memory, to put your Highnesse in minde that I am now not onely (by your Grace) ennobled, but an Earles daughter; at which word covering her face with her hand, shee concluded in a bashfull and modest blush: All which so highly pleased the King, that making good his Princely word, he gave order for the present celebration of their nuptiall.

Their marriage.

This History though it have a comicall conclusion, yet is pertinent to the discourse now in agitation; for *Don Pedros* pride of knowledge was sentenc't with death, and his life, (howsoever redeem'd by his faire and vertuous daughter) was immediately forfeit by the doome of the King; and therefore the judgement in Justice, howsoever not in execution, remarkable.

We read in the French Chronicle of one *Jordaine* of Lisle, by Nation a Gascon, and Nephew to Pope *John* the two and twentieth of that name, a man of a most high and insolent spirit, daring any thing though never so facinorous, cruell, inhumane, or bloody, building all his heinous and horrid acts upon the greatnesse of his Unkle; who after he had beene pardoned for eighteene capitall crimes, still grew more impious and shamelesse,

(former

(former mercy making him still the more presumptuous) at the last being apprehended and brought to *Paris*, he was arraigned, convicted, and condemned by *Charles* the fourth, (surnamed the Faire) King of France; where notwithstanding his great allies, he suffered like a common felon and murderer on the Gallows.

It is credibly reported also of a proud Italian Gentleman, borne in *Genoa*, who in a single duell having the better of his Antagonist in the field, insomuch that he disarmed him of his weapon; and the other now standing at his mercy, he fell to parle with him upon these termes, that there was no way for him to escape immediate death, but by abjuring his Christianity and renouncing his Saviour, to which the other through base timorousnesse assented; of which the Victor taking divelish advantage, even in the midst of his most impious Apostasie, he stab'd him to the heart and slew him, uttering these (more then heathenish) words: before I had been onely revenged upon thy body, but now I have sent both thy body and soule to the Devill, and that's a revenge which deserves a chronicle: But what became of this firebrand of Hell, and limbe of the Devill? being apprehended for the murder, and his diabolically proceedings in the act being related to the Judges; as a terrour to others he was first committed to the rack, and after many other insufferable tortures, despairing of all mercy from God, having shewed no compassion towards man, he most miserably ended his life.

One *Herebert*, Earle of *Hermendoy* in France, was of that haughty and insolent spirit, that he durst lay hands upon his Sovereigne, *Charles*, King of France (surnamed the Simple) who caused him to be imprisoned, and under whose custody hee shortly after died at *Peraune*; which seem'd for a time to be smothered, and he still subsisted in his former eminencie: but where man seemeth most to forget, God doth remarkably remember; nor doth he suffer deeds of such horrid nature to passe unpunished in this world, what vengeance soever he (without true repentance) reserveth for them in the world to come; as it is observable in this present History: for *Leuia* the fourth, the thirty third King of France, by lineall descent, comming to the Crowne, (being the sonne to the before-named *Charles* the simple) and loath that so grosse a treason committed against his father, should be smothered without some notable revenge; (being very ingenious) he bethought himselfe how with the least danger or effusion of blood, in regard of the others greatnesse and alliance, how to bring it about; and therefore he devised this plot following. He caused a letter to be writ, which he himselfe did dictate, and hired an English-man who came disguised like a Poste to bring it unto him as from the King his Master, at such a time when many of his Peeres were present; and amongst the rest this *Herebert* was amongst them: this suborned Poste delivereth the letter to the Kings hands, hee gives it to his principall Secretary, who read it privately unto him; who presently smiling, said openly, Most sure the English-men are not so wise as I esteemed them to be: for our Brother of England hath signified unto me by these letters, that in his Countrey a labouring-man having invited his Lord and Master to dine with him at his house, and he vouchsafing to grace his Cottage with his presence; in the base requitall of so noble a curtesie, he caused him to be most treacherously slaine: and now my Brother of England desireth my counsell, to know what punishment this fellow hath deserved?

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deserved? In which I desire to be instructed by you my Lords; that hearing your censures, I may returne him the more satisfactory answer.

A just cen-
sure.

His owne
tongue con-
demned him.

The King having ended his Speech, the Lords were at first silent, till at length *Thobant* Earle of Bloyes was the first that spake, and said, that hee was worthy first to be tortured, and after to be hanged on a Gibbet; which sentence all the Lords there present confirmed: and some of them amongst the rest, much aggravating the punishment, which also *Herebert* Earle of Vermendoy did approve and allow of: whereupon the Kings Officers, who by his Majesties appointment then waited in a with-drawing roome of purpose, seised upon him with an armed guard: at which sudden surpris hee being much amazed, the King raising himselfe from his seat, said, Thou *Hebert* art that wicked and treacherous labourer, who didst most trayterously insidiate the life of my father, thy Lord and Master; of which felonious act thine owne sentence hath condemned thee, and die thou shalt, as thou hast well deserved: whereupon he was hanged on a Gibbet on the top of a Mountaine called *Lodan*, which since his execution is called Mount *Hebert* to this day.

Bajazet the great Emperour of the Turkes, who in his mighty pride thought with his numerous Army to drinke rivers dry, and to weigh the mountaines in a ballance; who had made spoyle of many Nations, and with tyranny persecuted the Christians, disperfed through his vast dominions: who compared the world to a Ship, and himselfe to the Pilot: who commanded the sayles, and secured the helme: yet afterwards being met in battaile by *Scythian Tamberlaine*, and his Army being quite routed, his person also taken prisoner in the field, the Conquerour put this untamed beast into an iron cage, and caused him to be fed from the very fragments and scraps from his table; and carried along with him whithersoever hee marched, and onely then released him from his imprisonment, when he was forced to stoope and humble his body as a blocke to tread upon, whilst *Tamberlaine* mounted upon his steed: but here ended Gods visible Judgements against this Usurper, Persecutor, and Tyrant, who in despaire rayling upon his Prophet *Mabamet*, in whom he had in vaine trusted, against the Iron grate in which he was inclosed, beare out his owne braines, and wretchedly expired. Infinite are the examples to the like purpose, but I will leave those Forraine to come to our Domesticks, extracted out of our owne Chronologers, and first of King *Bladud*.

Histories out
of our owne
Chronicles, in
which the sin
of pride hath
bene most se-
verely punish-
ed.

Who was the sonne of *Lud Hurdubras*, and after the death of his father, was call'd from Rome, where hee had studied dark and hidden Arts, and was made Governour in this Isle of *Brittaine*, in the yeare of the world foure thousand three hundred and eightene, (for so testifieth *Gualfride Polichronicon*, and other ancient remembrancers. This *Bladud* was altogether devoted to the study of Magick and Necromancy, and very expert in Iudiciall Astrology, by which he is said to make the hot Baths in the Towne then called *Caerbadan*, but now Bath; which Once he is said to have erected. This King caused the Art of Magick to be taught through his Realm, and ordained Schooles and Schoole-masters to that purpose, in which hee tooke such pride and presumption, as that he thought by it all things were possible to be done: so much the Devill, the first master and founder of that Art had deluded him so farre, that at the length having called a great confluence of his people about him, he made an attempt to flie in the aire,

but

but fell upon the Temple of his god *Asalla*, where he brake his neck; his body being torne and bruised after he had reigned twenty yeares, leaving a sonne called *Leire* to succeed him, and continue his posterity.

Goodwin, Earle of west Saxon, in the time of *Edward* the sonne of *Egred*, was of that insufferable ambition, by reason of his great revenues, and numerous issue, (for he had five sonnes and one daughter) that he swayed the whole Kingdome, and almost compulsively compelled the King his Sovereign, to take his daughter *Edith* to wife. After rebelling against the King, and forced with his sonnes to depart the Land, yet after he made such meanes, that hee mediated his peace, and was reconciled to him. But amongst all his other insolencies he was accessary to the death of the Kings brother, or at least much suspected to be so, which was the first breach betwixt his Sovereigne and him: But so it happened in the thirtieth yeare of the raigne of this King *Edward*, Earle *Goodwin* upon an Easter Monday sitting with diverse other Lords and Peeres of the Kingdome, at the Kings table in the Castle of *Windsor*, it happened one of the Kings Cup-bearers to stumble, and yet well to recover himselfe without falling, and not spilling any of the wine: which Earle *Goodwin* observing, laughed aloud and said, *There one brother helped the other*, (thereby intimating that the one leg or foot had well supported the other from falling.) To which words the King instantly replied, and so might my brother *Alfred* have bin still living to have helped and supported me, had not Earle *Goodwin* supplanted him by death. At which words being startled, as conceiving that the King suspected him of his brothers murder, thinking to excuse himself of that horrible act; he said to the King, Sir, I perceive by your speeches late uttered, that some who are no well-wishers of mine, but rather seeke to poyson my reputation with your Majesty, have possessed you that I have been accessary to the death of your brother; and proceeded further (having then a piece of bread in his hand, ready to put into his mouth) but so may I safely swallow this morsell, as I am altogether innocent and guiltlesse of the act: which streyning to eate, he was therewith immediately choaked at the table; which the King seeing, and observing the strange Judgement inflicted upon his perjury, he commanded his body to be drag'd fro thence, & conveyed to *Winchester*, & there buried.

But *Marianus* and some others write, that he was not choaked with bread, but upon his former false protestation, dining with the King upon an Easter Monday at *Winchester*, he was suddenly struck with a dead palsey, and died the third day after. Neither did Gods Judgements upon him end here, but after his death all his Lands in *Kent* (which were very spacious and great, were eaten up and swallowed by the Sea, and turned into dangerous quicksands, on which many a goodly vessell hath since beene shipwrack't, and they beare the name of *Goodwins* sands even to this day.

Harold the second sonne of Earle *Goodwin*, after the death of his elder brother *Swamus*, as well heire to his fathers insolent and aspiring spirit, as to his Earledome and Lands: in the twentieth yeare of the raigne of the before-named *Edward* the Confessor, he sayled into *Normandy* to visit some of his friends; but by adverse windes, and a sudden tempest at Sea, he was driven upon the Province of *Pountiffe*, where hee was tooke prisoner, and sent to Duke *William* of *Normandy*, who enforced him to sweare, that hee should marry with his daughter when she came to mature age; and farther, that after the death of King *Edward*, he should keep the Crowne of England

to his behoofe; according to the will of the Confessor: to both which Articles having solemnly sworne, he was dismissed from the bastard Duke, and with great and rich gifts sent backe to *England*.

But after the death of *Edward*, in the yeare of the Incarnation, one thousand three score and fixe; *Harold* forgetting his former oath and promise made to Duke *William*, he caused himselfe to be crowned King of the *Landes*; who was no sooner warme in his Throne; but *Harold Harfoot* came to *Canutus*, with a puissant host of *Danes* invaded the Realme, whom *Harold* of *England* met in a set battaile; slew him hand to hand, and discomfited his whole Army; for he was of an invincible hardinesse and valour: which victory was no sooner obtained; but newes was brought him that *William* of *Normandy* was landed with a potent Army, to claime his right and interest he had in the Crowne of *England*, by the last Testament of *Edward* the Confessor; with these tydings being thoroughly heated, he marched with all speed from the North, scarce suffering his Army to rest by the way, to give the *Normans* battaile; betwixt whom was a dreadfull and bloody conflict: But when the victory rather hovered over the English then the other, *Harold* after many deepe and dangerous wounds, was shot into the eye with an arrow and slaine. In whose death may be observed Gods heavy Judgements against pride and perjury.

Of my first sinne, namely Pride, none hath ever beene by our English Chronologers more justly taxed then that French Gerson, *Pierre Gaveston*, the great misleader and seducer of *Edward* the second; whom though his Royall Father King *Edward* the first, surnamed *Long Shanks*, upon his death-bed caused to bee banished; yet the same was no sooner inaugurated and admitted to the government of the Realme; but contrary to the wils of all his Lords and Peeres; he caused his Exile to be repealed, sent for him over, and advanced him to great honour: in which he demeaned himselfe like a proud upstart; or as our English Proverbe goes, Like a beggar set on horse-backe; who is ready to ride poste to the Devill: for whose sake the King committed *William Lancelot* Bishop of *Chester* (in the second yeare of his raigne) to the Tower; because he had perswaded the King against his Mignon; for which the Barons of the Realme, and especially Sir *Henry Lucy*, Sir *Guy*, and Sir *Aymery de Valence*, Earle of *Lincolne*, of *Warwick* and *Pembroke*, to whom the late King had given charge for his exile upon his death-bed, wrought so farre by their power, that contrary to the Kings will, hee was avoyded the Land, and banisht into *Ireland* for that yeare, whither his Majestie sent many secret messengers with rich gifts to comfort him, and made him chiefe Ruler of that Countrey.

But in the third yeare of his reigne, divers grudges and discontents began to arise betwixt the King and his Nobles, insomuch, that for quietnesse sake, and in hope of his amendment, he was againe repealed, but more and more increased in his insufferable insolence; insomuch, that having charge of all the Kings Jewels and Treasure, he went to *Westminster*, and out of the Kings Jewell-house tooke a Table and a paire of trestles all of pure gold, and conveyed them (with other precious gems) out of the Land; to the great exhausting and impoverishing of the same: by whose wanton effeminacies, and loose conditions, he drew the King to many vitious courses, as adulteries, and the like: which mischiefs the Lords seeing daily to increase, they tooke counsell againe at *Lincolne*, and notwithstanding the Kings

Kings main opposer, he was a second time confined into *Flanders*, but in his fifth year was again sent for over, when not able to contain himselfe from his immoderate luxury, as he demeaned himselfe far more arrogantly than before, inso much that he disdaind and had in contempt all the Peeres of the Land, giving them much opprobrious and despightfull language, wherefore seeing there was no hope of his amendment, with an unanimous consent they vowed to rid the Land of such a Caterpillar, and soon after besieged him in the Castle of *Scarborough*, and taking the Fort they surpris'd him, and brought him to *Gaverfed* besides *Warwicke*, and the nine and twentieth day of *June* smote off his head. Thus was Gods just doom against his pride, luxury, and avarice.

But there succeeded him both in ambition and the Kings favour, of our own Natives, the two *Spencers*, the father and the son, his great minions and favorites, who both in wealth, power, and pride, overtopt all the Nobles of the Land, commanding their Sovereigne, and confounding the Subjects, of whom you may read in the Records of the Tower, that in the fourteenth year of this *Edward* the second, *Hugh Spencer* the elder, for his riots and extortions being condemned by the Commonalty, and expelled the Land, an Inventory of his estate being taken, it was found by inquisition that the said *Spencer* had in sundry Shires fifty nine Mannours, and in his possession of his own goods and chattels, twenty eight thousand sheep, one thousand oxen and steeres, twelve hundred beeves with their calves, forty mares with their coltes, one hundred and threescore drawing horses for the teame, two thousand hogges, three hundred bullockes, in his cellar forty tonnes of wine, he had moreover six hundred bacons, and fourscore carcases of *Martinmasse* beeves, six hundred muttons in larder, ten tonnes of sider, besides his provision of ale, (for beer in these dayes was not known) thirty six sackes of wooll, with a fair library of bookes, and other rich and costly utensils, his armour, plate, jewels, and ready money, amounting to more than an hundred thousand pounds; but what in the end became of all this magazine? This *Spencer* being after called home by the King, and restored to all his former estate, manger the Queen and the chief Peeres of the Realme, she with an Army pursued the King, with these his proud favorites; the father she surpris'd in *Bristow*, (which Town the King had fortified and left unto his charge) himselfe for his better safeguard flying with his son into *Wales*; whither she pursued them, and seised upon them both, bringing Sir *Hugh* the elder, and Sir *Hugh* the younger to *Hereford*, where upon the morrow following the Feast of *Simon and Jude*, at *Bristow* Sir *Hugh Spencer* the father upon a publique scaffold lost his head, and his body was after buried at *Winchester*; and upon Saint *Hugh's* day following being the eighteenth of *November* was Sir *Hugh* his son, drawn, hanged, and quartered at *Hereford*, and his head sent to *London*, and was set upon a pole amongst other Traitors, of whom a Poet of those times made this short Epitaph.

Funis cum lignis à te miser ensis & ignis,

Hugo securis equus, abstulit omne decus,

And thus paraphrased or interpreted in old English, suiting these times.

With ropes wert thou bound, and on the gallowes hunge,
 And from thy body thine head with sword was kit,
 Thy bowels in the fire were thrown, and burned long,
 Thy body in four parts eke with axe was slit,
 With horse before drawn, few men pittying it,
 Thus with these torments for thy sinnes sake,
 From thee wretched *Hugh*, all worldly wealth was take.

And these were remarkable judgements of such as being raised from humble and mean fortunes to high and eminent posture through pride and vainglory, attributed that to their own merit which is onely due to their Maker.

I come next to Sir *Roger Mortimer*, who being highly puffed up with the favour that he had from Queen *Isabel*, who in the minority of her young son *Edward* swayed all, during the imprisonment of her husband *Edward* the second, whether by the Queenes consent or no, I dare not say, but of most assured truth it is, that this *Roger* caused the King to be removed from *Kemelworth* Castle to the Castle of *Barkley*, where by his direction and command he was most bloodily and inhumanely murdered. After which *Edward* his son (the third of that name) at the age of fifteen yeares was crowned King, but for a time kept in a kinde of pupillage under the Queen and *Mortimer*, betwixt whom there was suspected to have been too much familiarity, in whose power was all the management of State, and many things past by them to the great dishonour of the Kingdom. This *Mortimer* was by the King made Earle of *March*, who imitated King *Arthur* by keeping so many Knights of the Round Table, to whom he allowed both meat and meanes, and bore himsele in that high straine, that he had in contempt the greatest Peeres in the Land, but in proceesse of time he was surprised in *Wottingham* Castle, and from thence sent prisoner to the Tower of *London*, when a Parliament being called in the fourth year of the King, He was convicted of five Articles: first, of the murder of the King; next, that he had dealt perfidiously betwixt our Nation and the Scots; thirdly, that he received certain summes of money from Sir *Thomas Duglas*, and caused to be delivered unto them the Church called *Rugium*, to their great advantage and *Englands* prejudice; fourthly, that he had got unlawfully into his possession much of the Kings treasure, and wastfully mispent it; and lastly, that he was more private with the Queen than was to Gods pleasure or the Kings honour: of all which being convicted by the said Parliament, upon Saint *Andrews* day, next following he was drawn upon an hurdle to the common place of execution (since called *Tiburne*) and there like a Fellon and Traitor upon the Gallowes hanged, such is the end of greatnesse when it abandons goodnesse and honour, and opposeth it selfe against humility.

Great also were the arrogancies and insolencies of Sir *William Scroop* Earle of *Wiltshire*, and Treasurer of *England*, Sir *John Bushy*, Sir *Henry Green*, and others, in the time of *Richard* the second, who by him greatly animated and encouraged, greatly vexed and oppressed the people, men advanced from the cottage to the Court, and from basenesse to honour,
 who

who through their great pride forgetting from whence they came; in their surplus of wealth, and height of ambition, were surpris'd in *Bristol* by *Henry Duke of Lancaster* (as cankers and caterpillars of the Commonwealth) the son of *John of Gaunt*, who then laid claim to the Crown, and by him caused to be executed on a publike scaffold. Infinite are Gods threatening judgements to this purpose, of which there be infinite examples, but being loath to tire the Reader with too much prolixity, I will conclude this Tract against pride with one notable president as much (if not more remarkable) than any of the former.

In the time of King *Henry* the eighth, *Thomas Wolsey* Archbishop of *Torke* and Cardinall, had in his hall daily three Tables or Boards, managed by three principall Officers; a Steward, who was alwayes a Priest; a Treasurer, no lesse degreed than a Knight; and a Controwler, who was by Place an Esquire; he had also a Cofferer, who was a Doctor of Divinity; three Marshalls, three Yeomen Ushers in the Hall, besides two Groomes, and Almners: in his Kitchen belonging to the Hall, two Clerkes of the Kitchin, a Clerke Controller, a Surveyour of the Dresser, a Clerke of the Spicery, (and these kept a continuall messe in the Hall) two master-cookes, and of other Cookes Labourers and Children of the Kitchen twelve persons, four Yeomen of the ordinary Scullery, four Yeomen of the silver Scullery, two Yeomen of the Pastry, with two or three Pastulers under the Yeomen.

In his Privy Kitchin he had a Master-cook, who wore alwayes Satten and Velvet with a great chain of gold about his necke, with two other Yeomen and a Groom, in the Scalding-house a Yeoman and two Groomes, in the Pantry two Yeomen; in the Buttery two Yeomen, two Groomes, and two Pages; in the Chandry, two Yeomen; in the Washery, two Yeomen; in the Wardrobe of Beddes, the Master of the Wardrobe, and ten other persons attending; in the Laundry, a Yeoman, and a Groom, thirty Pages, two Yeomen-purveyours, and one Groom; in the Bake-house, a Yeoman and two Groomes; in the Wood-yard, a Yeoman and a Groom; in the Barne one; in the Garden, a Yeoman and two Groomes, a Yeoman of his Bardge, a Master of his Horse, a Clerke of the Stable, and a Yeoman, a Sadler, a Farrier, a Yeoman of his Chariot, a Sumptur-man, a Yeoman of his Stirrop, a Muleter, and sixteen Groomes of his Stable, every one keeping foure Geldings; Porters at his Gate, two Yeomen and two Groomes; in the Almshouse, a Yeoman and a Groom.

In his Chappell he had a Dean, who was a great Divine, and a man of excellent learning; a Subdean, a Repeater of the Quier, a Gospeller, an Epistoler, ten singing Priests, a Master of the Children-quiristers, twelve Seculars being singing men of the Chappell, ten singing boyes with a servant to attend upon them; in the Reveltry, a Yeoman and two Groomes, besides divers retainers who repaired to his Palace at principall feasts.

The rich Furniture of his Chappell almost exceeded apprehension, for jewels and sumptuous ornaments continually there used, where have been seene in a Procession about the Hall foure and fourty rich Copes all of one suit, with Crosses, and Candlestickes, and other furniture of great value; he had moreover two Crosse-bearers, and two Pillar-bearers in his Great-chamber; and in his Privy-chamber, a Chamberlain and a Vice-chamberlain, twelve Gentlemen-ushers, besides one continually in his

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Privy-chamber, and six Gentlemen-waiters, he had ten Lords to attend him, and every one had two Gentlemen to attend upon them; onely the Earle of *Derby* had five allowed him; he had of Gentlemen, Cup-bearers, Carvers, Sewers, and the like, to the number of fourty persons, six Yeomen-ushers, eight Groomes, and Yeomen that daily waited in his Chamber fourty five.

Sixteen Doctours and Chaplaines besides those of his Chappell continually waited at his Trencher, with the Clerke of the Closet, two Secretaries, two Clerkes of the Signet, and four Counsellours learned in the Lawes, and for as much as it was necessary, for divers Officers of the Chancery to attend him; namely, the Clerke of the Crown, a riding Clerke, a Clerke of the Hamper, a Clerke of the Wax, and a Clerke of Checke; he gave meanes and allowance to them all; he had also four Footmen cloathed in rich Coates with his Armes imbroidered upon them; an Herald at Armes, a Serjeant at Armes, a Physitian, an Apothecary, four chief Musicians with their Consort, a Keeper of his Tents, an Armourer, an Instruſter of his Wards, two Yeomen of his Wardrobe of Robes, and a Keeper of his Chamber continually in the Court; he had moreover in his House the Surveyour of *Torke*, a Clerke of the Green-cloath, and all these were with him uprising and down-lying, and dieted at his charge; he kept in his Great-chamber a continuall Table for the Chamberers and Gentlemen-Officers, with a Messe of young Lords, and another of young Gentlemen; nor was there any Officers Gentlemen or other persons of account, but were allowed some one, some two, some three servants to attend them, which no question grew to a mighty number, besides Officers extraordinary, retainers and tutors who might come freely and dine in the Hall without any to contradict them: and thus far out of his Checke role, whereby we see his exceeding greatnesse, but of which grew such pride, that he blushed not to prefer himselfe before his Sovereigne, in these words, *Ego & Rex meus*, I and my King. But to conclude with him, this potent prelate falling after into a *premanire*, forfeited his whole estate to the Crown, and then (though late) confessing, That if he had sought so much to honour God as he had strived to honour his King, he might still have continued in his renew eminently: and being deprived of all his power and pompe, riches and substance, and brought almost to the extremest indigence and penury, being sent for from *Torke* to *London*, (as some have supposed to answer for his life) he fell sicke by the way, and in a poor Friery ended his wretched dayes not without suspicion of poyson; and such have been Gods judgements from the beginning against this first and capital of the seven mortall sinnes called Pride, of which I cease to write further, and proceed to the second.

CHAP.

CHAP. II.

Of Gods just Judgements inflicted upon envious persons.

ENvy is defined to be a grievance and sorrow for the thriving and prosperity of others, who in his heart would kill the happinesse of his Neighbour, and before God is held no better than an Homicide, the *Hebrews* call it *Kineah* and *Kanno*, which is Emulation or Envy, in which we are said four wayes to offend; first, when we grieve at the good estate or fortune of another man, as fearing because of his ability, he may be also willing to endamage us or others. Secondly, when we repine at another mans felicity, because we have not what he hath, nor abound with the like abundance and riches, and this the Philosopher cales *Zelus*, and the first may be in some kinde held laudable, If we emulate a man for his vertues and goodnesse seeking by imitating to exceed them, but if it be for temporall goods it may be brought within the compasse of sin. The third is, when we maligne another man, because he enjoyes these temporall blessings which he doth not deserve, and such vexation, because it is concerning riches and honour, which happen both to the worthy and unworthy alike, by the Philosopher it is called *Nemesis*, which though *Aristotle* approves, yet our Christian Religion will not allow. The fourth is, when we are sad and troubled at our neighbours increase in wealth and substance, because he exceedeth us, and we are not so rich nor so well possessed as he; and this is plain Envy in her own naturall and absolute colours, and is alwayes evill, and is a mortiferous sin, because we grieve at that at which we ought to rejoyce; namely, the prosperity of our neighbour, and this the Schoolmen distinguish into three branches, mortall, veniall, capitall.

That is called mortall, when it is hatched and premeditated, nay prosecuted by the consent of reason, because it directly opposeth the Charity due from us to our neighbour. That which is called veniall, is an emulation bred meerly in sensuality or wantonnesse, when there was no preceding of the consent of reason: and as they are the first motions, so they are held to be idle and imperfect. The third is called capitall, because from it ariseth *susurratio*, that is, a muttering or murmuring behinde ones backe, striving to darken or ecclipse the reputation or good name of another in secret. Next Detraction, when openly we scandall or revile any man to lessen his worth, or darken his glory. Then Exultation, when we triumph or rejoyce in the disastre or distresse of our neighbour. Next Affliction, when we are grieved and discontented at his prosperity. And lastly, *odium*, or hate, by which we are not onely sadded and molested at his happinesse, but withall we insidiate his estate, or malevolently desire his ruine.

Frequent are the Texts in the holy Scripture, against this sin of Envy, and sundry examples to shew it hath been even from the beginning, and so continued through all succeeding Ages: it was betwixt the two first Brothers, for we reade *Genesis* 4. 5. Because God accepted *Abels* offering, and despised that of *Cain*, He was exceeding wroth, and his countenance fell down: (among strangers)

strangers) Because *Isaac* had flockes of sheep and heardes of cattrell, and a mighty household, Therefore the *Philistims* had envie at him, insomuch that they stopped and filled up with earth all the wells which his fathers servants digged in his father *Abrahams* time, &c. Betwixt Sisters, When *Rachel* saw that she bare *Isaac* no children, she envyed her Sister, and said unto her husband, Give me children or I die. In *Iosephs* brethren, who when they saw that their father *Jacob* loved him more then them, they hated him, and could not speake peaceably unto him; and when he dreamed a dreame and told it his brethren, the Text saith, they hated him the more: Against which you shall reade, *Levit. 19. 17. Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbour, and suffer him not to sinne. Thou shalt not avenge, nor be mindfull of wrong against the children of thy people, but shalt love thy neighbour as thy selfe: I am the Lord.*

We finde in the twelfth of *Numbers*, that when *Aaron* and *Miriam* murmured against *Moses*, because he had married a woman of *Ethiopia*, the Lord was therefore angry with them, and immediately *Miriam* was strook with a Leprosie white as snow. *Saul* envyed *David*, because the Virgines in their songs and dances, gave to him but the honour of killing thousands, and to *David* ten thousands. In *Eliab* the brother of *David*, who when he spake unto the men that stood with him, and said, What shall be done to him that killeth this Philistime, (meaning *Goliath*) and taketh away the shame from *Israel*, &c. *Eliab* this hearing was very angry with *David*, and said, Why camest thou downe hither? and with whom whom hast thou left those few sheepe in the Wildernesse? I know the pride and the malice of thine heart, that thou art come downe to see the battaile: in *Sanballat* and *Tobias*, who envyed and hindered the building of the Temple, as you may reade in *Nehemiah*. In the Princes and Officers of *Darius*, *Dan. 6. 4.* who fought an occasion against him concerning the Kingdome, but they could finde no fault; for he was so faithfull, that no blame could bee found in him.

Examples in
the Gospell.

Come to the New Testament, or Gospell: In the Pharisees, *Mat. 9. 11.* who said to the Disciples of *Iesus*, Why eateth your Master with Publicans and Sinners? Again, *Luke 19. 39.* Then some of the Pharisees said unto him, Master, rebuke thy Disciples. In the Disciples of *Iohn*, *Mat. 9. 14.* Then came the Disciples of *Iohn* to him, saying, Why doe we and the Pharisees fast often, but thy Disciples fast not? In the chiefe Priests and Scribes, *Matth. 21. 15.* Who when they saw the marvels that hee did, and the children crying in the Temple, *Hosanna* to the sonne of *David*, they disdained. In the Jewes; who when they were gathered together, and *Pilat* said unto them, Whether will you that I let loose unto you, *Barabbas*, or *Iesus* which is called Christ? They said *Barabbas*. In the brother of the Prodigall, *Luke 15. 25.* Now the elder brother was in the field, and when hee came neare unto the house and heard musicke and dancing, he called to one of his servants and asked what these things meant? and hee said unto him, thy brother is come, and thy father hath killed the fat Calfe, because he hath received him safe and sound: then hee was angry and would not goe in; therefore came his father out and intreated him, &c. In the High Priests and Pharisees, *Iohn 11. 47.* who gathered a Counsell and said, What shall we doe, for this man doth many miracles? if we let him thus alone, all men will beleieve in him, and the Romans will come and take away both our place and the Nation. Then *Caiphas* the High Priest stood

stood up and said, Ye perceive nothing at all; nor doe you consider that it is expedient for us that one man die for the people, and the rest perish not. In the Rulers, Elders, and Scribes, *Acts 5. 17.* Then the chiefe Priest rose up, and all that were with him (which was the sect of the Sadduces) and were full of indignation, and laid bands on the Apostles, and put them in the common prison, &c. And thus you see how envy hath beene in all ages: and most fitting it is that I first shew you the nature and condition of the sinne, before I come to the judgements inflicted upon it.

This Envy shooteth at others, and woundeth her selfe: Lyons are knowne by their claws, Ravens by their feathers, Cocks by their spurres, and envious Men by their manners; who (like Syrian dogges) barke at the starres, and spurne at what they cannot reach; and is like lightning, which in the duskiest myst, or darkest fogge, will plainliest appeare. Envy is the daughter of pride; the mother of slaughter and strage, the innovator of sedition, and the perpetuall tormentor of vertue: She is moreover the slime and impostume of the soule, a daily corrosive to him in whom she abideth; a venome, a poyson, a Mercury or quicksilver, which consumeth the flesh, and dryes up the bones: and of vices it is said, Envy to be the most generall, Pride the greatest, and Lust the foulest. The envied man doth many times forget, but the envious man doth never spare to prosecute; and as griefe or paine is a disease of the body, so malice is the malady of the soule. It is a meere slave to its owne affections, and is found alwayes to waite at Vertues elbow.

Alanus de Planctu natura with great elegancy saith thus: To the envious man anothers prosperity is his adversity, their adversity his prosperity: At their mirth they are sad, and in their sorrow they rejoyce: They imagine their owne riches to subsist in other mens poverty, and their poverty to be in other mens riches. The serenity of their neighbours fame they endeavour either by detraction to eclipse, or by silence to conceale. Inglorious Envy striveth to deface the glory of wisdom; then which, no monster more monstrous, no damage more damageous, no torment more torturous, no sinne more contagious; of blindness it is the abyss, the spur to contention, the sting of corruption, the motions whereof are adversaries to humane tranquillity, of mundane temptations the instigators and inciters; of a labouring minde the vigilant enemies, and of common peace and amity the combustious disturbers.

We reade *Proverb. 17.* A seditious person seeketh only evill, and a cruel messenger shall be sent against him. He that rewardeth evill for good, evill shall not depart from his house. The froward heart findeth no good, and he that hath a naughty tongue falleth into evill. And *Prov. 28.* A man with a wicked or envious eye hasteth to riches, and knoweth not that poverty shall come upon him. *Wisdom. 1. 9.* Inquisition shall be made for the thoughts of the ungodly, and the sound of the words shall come unto God for the correction of his iniquities: Therefore beware of murmuring which profiteth nothing, and restraints thy tongue from slander; for there is no word so secret that shall not be got for nought, and the mouth that speaketh lyes slayeth the soule. It is the counsell of the Wise man: Hate not the bread of him that is envious, or hath an evill eye, neither desire his dainties, for (although he thought it in his heart) hee will say, Eat and drinke, but his heart is not with thee: about shall come the morsels that thou hast eaten, and thou shalt lose thy sweet words, &c. The booke of *Wisdom* telleth us that

through Envy of the Devill came death into the world, and they that hold of his side prove it : therefore let us be advised by Saint *Peter*, who in the second chapter of his first Epistle saith, *Wherefore laying aside all malitiousnesse, and all guile, and dissimulation, and envy, and evil speaking, as new borne babes, desire that sincere milke of the Word, that yee may grow thereby. &c.* But from the discovery of the foulesse of the sinne, I come now to shew what severall iudgements have beene inflicted upon it.

And first to search forraine Histories before we come to fearefull and tragicall Examples, moderne and domestick of our owne, (that the one may the better illustrate and set off the other. I begin with that incestuous brood of *Thebes*, the two brothers *Eteocles* and *Polynices*, whose father *Oedipus*, ignorant of his owne naturall parents, and having first most unfortunately slaine his owne father, and after retyring himselfe to *Thebes*, by the solution of *Sphinxes* riddle, married with his owne mother *Iocasta* (neither of them knowing their proximity in blood) and by that match swayed the Kingdome : together with those two before-named sonnes, and two daughters, *Antigone* and *Ismene*, which he had by her. But at length having knowledge of that incestuous match made with his mother, he in griefe thereof with his nayles pulled out his owne eyes, and she in despaire strangled her selfe : after which the Kingdome falling to the two brothers ; They first agreed to raigne monethly, and then yearely by turnes ; but soone after there grew such malitious envy betwixt them, that whatsoever the one did in his regency, the other when the power came into his hands, utterly abrogated and disannull'd, making new lawes, to the former quite contrary ; which also lasted but a moneth : for then the succeder paid the resigner in his owne coyne. Upon this grew faction, and divers partisans on either side ; some favouring the one, and some affecting the other ; in the end from threatnings and braves, it came to battaile and blowes : in which the two brothers encountering hand to hand, in a single duell they interchangably slew one another : whose envy in life was so irreconcilable and inveterate, that it appeared after their deaths : for their two bodies being brought to be burne in one funerall pile, the very flame was seene to divide it selfe, and burne in two parts, suting to their opposite foules and contrary conditions.

Another Example of Gods Iudgements against Envy, *Greece* affordeth us. *Perseus* the sonne of *Philip*, King of *Macedon* : (but not that *Philip* who was father to *Alexander* the Great) hee had an elder brother whose name was *Demetrius*, a man of most approved honesty, and imitable condition ; whose knowne vertues his younger brother, of a malevolent and cumbred spirit much envying, framed a most scandalous and detracting indirement against him ; pretending that he had privately insidiated his fathers life and Kingdom, and sold them both unto his enemies the *Romans* ; of which by suborned witnesses, he had made such prooffe, (and bribing to that purpose) prevailed so farre, that he was convented, convicted, and condemned, and most innocently suffered the rigour of the Law, by having his head strooke off. But the King having had notice of these barbarous and unjust proceedings, surpris'd with excesse of griefe, died not long after ; and this malicious fratricide succeeded in the Kingdome : who now having all things answerable to his own desires, thinking *Macedonia* too narrow a limit for his unbounded ambition ; he in great presumption not onely opposed, but invaded the *Roman* Empire, whose envy and detraction against his brother

God

God thus punished. Hedrew him with all his puissant Army neare unto the river of *Danubius*; where being encountred by the *Roman* Consul *Emilius*, he and his whole host were cut to pieces, and utterly ruined: so much, that the power of the *Macedonians* being utterly confounded, it became after subject and tributary to the *Roman* Empire: and thus his defamatory destruction conspired against another, fell upon his owne head; and is still registered to his perpetuall shame and infamy.

It is reported of the *Roman* Emperour *Caligula*, who was a man of infinite vices, that he never spared man in his rage, nor woman in his lust, to whom sisters and strangers were alike; he was so infected with this vice of envy, that in contempt of the most noble families in *Rome*, from the *Torghans* hee tooke the honour of wearing golden chains; from the *Caperhatis*, (so called for their crisped and curled lockes) he tooke their haire, and caused them to be shorne to the skull; and so of others: besides, from *Antipompas* he caused the denomination of Great to be taken away, and *Asius Proculus* a very beautifull young man, because hee was for feature and favour preferred before him, he caused to be murdered: for which and other like vices hee was deposed from the Imperiall purple; and put to a most base, wretched, and ignoble death.

Antoninus and *Geta* were the two sonnes of the Emperour *Severus*; betwixt whom he divided the Empire after his death. To *Antoninus* was all *Europe* allotted; and whole *Asia* was the possession and patrimony of *Geta*. *Bizantium* kept a great Garrison of Souldiers for *Antoninus*; and *Calcedon* a Citie of *Bythinia* was the place of strength, to which *Geta* trusted; besides, the two great Cities of *Antioch* and *Alexandria* were the Royall and Kingly Seats for *Geta*; and *Mauritania* and *Numidia* for *Antoninus*; who was of a dangerous and divelish nature; but *Geta* of a vety courteous and affable temperature: for which he was the more envied by the Elder, and his atrocities and inhumanities as much disaffected by the younger. By which mutuall enmity those glorious victories which *Severus* atchieved, and after by concord and peace enjoyed, to the great advancement of the Empire, were now almost wholly ruined.

The Emperesse their mother fore-seeing some great and eminent disaster, gave them often very matron and pious admonitions, exhorting them to unity and concord; but her indulgent and wholesome counsell nothing prevailed with them; for daily their discord, hatred, and bloody practises increased, and the one was so jealous of the other, that they durst not eate nor drinke together for feare of poyson. In this mutuall feare they continued, till at the length *Antoninus* grew so sick of his brothers generall love and welfare, that his ambition is now to be the sole possessor of the whole Empire; and therefore in the dead of night, with other of his assassines, he violently broke open his brothers chamber, and basely murdered him, even in the sight and presence of their mother; not thinking hee was thoroughly dead, till he had cut the head from the body: This done, he excused the fact to the Souldiers, and with large donatives so insinuated into their favours, that never was found who so much as repined at what was done: nor was he sooner well seated in the Throne Imperiall, but he caused all the friends, well-wishers, and acquaintance of *Geta* to be most cruelly put to death, sparing neither degree, age, nor sex, so that not one remained alive in the Common-weale of *Rome*: most of the rich Senatours he cau-

One brother
murdereth the
other.

ted to be flaine, and their forfeited wealth he distributed amongst his Souldiers, who supported him in all his villanies: he slew his owne wife the daughter of *Plantianus*, and the sonne of *Pertinax*: and such was his hatred to *Geta* being dead, that he destroyed all the Præfects, Proconsuls, Governours, and Officers throughout *Asia*, who had by him beene promoted to honour: But after all his rapes, incests, and ryots, murders and massacres, as posselt with all the horrid and abhominable vices that have any name; As his life was detestable, so was his death remarkable; being in the midst of his sinnes, without any repentance was most wretchedly flaine by his Souldiers, at the instigation of *Macrinus* after Emperour.

The History
of a Roman
Prince.

Supplantation is one of the branches of Envy, concerning which I have read an History to this purpose. A Roman Emperour in those dayes, before any Christianity was professed amongst them, living in peace and tranquillity, and no sedition or insurrection being made in any of his dominions, so that the practise of Armes was quite left off, and almost forgot: This Emperour had a noble Prince to his sonne, naturally inclined to prowesse and manhood, and wholly addicted to martiall exercises. But finding no employment at home, he had a great desire to know what military exercises were abroad: wherefore making choyce of one Gentleman to be his friend and companion, whom hee valued as a second selfe, furnisht with gold and treasure sufficient, unknowne to any, betooke themselves to sea; and after much perillous navigation they landed in *Persia*, at such time as the *Soldan* had warres with the *Caliph* of *Egypt*. The Prince with his companion (concealing his birth and Countrey) put himselfe under the *Soldan*'s service, in which he so bravely demeaned himselfe, that he grew remarkable through the Army, and none in all the host was able to compare with him in daring or doing, he so farre transcended them all: insomuch, that by his valour the *Soldan* had many brave victories; and having but one onely daughter, a Lady of incomparable beauty, he had a secret purpose to take an advantage to bestow her upon him, with all the Royalties of Scepter, Sword, Crowne, and Dominion after his decease. In proceesse it so happened, that in a dreadfull battaile fought betwixt the *Persians* and *Egyptians*, the *Soldan* was mortally wounded in the eye with an arrow; yet his body he yet living, was safely brought to his Tent by this *Roman* Prince, who before his death drew out a ring of great value, and gave it unto him, saying, my onely daughter upon my paternall benediction hath vowed and sworne, that whosoever shall deliver this ring from me to her, shee will without any scruple or evasion, accept him for her husband: and this I freely bestow on thee, and with these last words he expired. Whose funerall being performed, and by his death the warres ended, the Prince with this ring retires himselfe with his companion towards *Grand Kayre*, and by the way revealed unto his friend all that had past betwixt him and the *Soldan*, concerning the Princeesse, and withall shewed him the ring; who most perfidiously watching his opportunity in the night, whilest the Prince was fast sleeping, he stole away the ring: and poasting to the Court, presented it to the Lady, who accepting both of it and him, the false Imposter had her to wife, and was crowned King of *Persia*. For which affront, not able to right himselfe, his great spirit was so afflicted, that he grew into a dangerous and deadly feaver; yet before his death he writ a Letter, and sent it to his Father and the Senate, in which he discovered the whole passage of the businesse,

The *Soldan*'s
great love to
the Prince.

business as is before related, and then died: who by Embassadors informing the Queene and the State of *Persia*, the truth of all which was confirmed by the dying Princes Letter. The Impostor at length confessed all, but because he had been their King, the State would not put him to death or torture, but delivered him to the *Roman* Embassadors to dispose of him at their pleasure: who carrying him to *Rome* with the body of the dead Prince, he was doomed to be shut alive into the Princes Sepulchre, where the traitorous wretch most miserably finished his dayes.

A second to the like purpose wee read in the History of the Popes: which tells us that Pope *Nicholas* being dead, one *Celestine*, a man of a sincere and innocuous life and conversation, was by a common suffrage advanced to the Papacie, who bore himselfe with all humility and piety; whose godly life one of the proud Cardinals envying, and ayming to supplant him; hee preferred a young kinsman of his to waite in his chamber; who growing in favour with his Holinesse, the Cardinall gave him a long trunk of brasie, through which hee whispered in the Popes eare divers times when he was slumbering, that it was Gods will, and for his soules safety, to resigne the Father-hood over to some others, and himselfe to lead a private religious life; which being often done, took in him such impression, as in a publike Consistory he told them what revelation he had from Heaven; humbly desiring, that with their good love and leave he might resigne his great charge, and betake himselfe to a private and monastick life; which motion this Cardinall seconded, and by bribery and gifts (having many friends) and partisans on his side, by his voluntary resignation was elected Pope in his stead by the name of *Boniface*.

Who now attaining to the height of his wishes, and being seized of the tripple Diadem, was not ashamed openly to boast how fraudulently hee came to that high Ecclesiasticall honour, growing therewith more proud, haughty, and insolent; infomuch, that he pickt a quarrell with *Levis* King of *France*; and would have forced his personall appearance to acknowledge him for his supream Father and Master; which because the King denied, he excommunicated his Clergy, and interdicted his Realme; cursing him and his Subjects with Bell, Booke, and Candle: But at length the King, troubled and tyred with his so many contumacies, sent a Knight called *Sir Guiliam de Langret* with a troope of Souldiers, who so well availed their opportunity, that as the Pope was riding from *Avignon* to one of his Castles in *Provence* called *Ponsforge*, he surprised him, and brought him prisoner into *France*; then put him into a strong Tower, where for want of food he was forced to eat the flesh from his armes, and so died of whom the story gives this Character. That he entred into the Papacie like a Fox, that he ruled like a Lyon, and in the end died like a Dogge.

Nero Caesar who had all the seven deadly sinnes predominant in him, even in his minority and first coming to the Empire, was in a high measure worthily aspersed and branded with this horrid and abominable vice of Envy; who when *Cesar Germanicus*, a Prince of great hope and expectation, on whom all the eyes of *Rome* were fixe, was made competitor with him in the Empire, maligning his greatnesse and goodnesse, though his neare kinsman, he with his owne hands tempered a strong and mortiferous poyson, and most treacherously inviting him to a feast, in the height of all their mirth and jollity, he caused that deadly draught to be ministered unto

him: which he had no sooner tasted, but immediately he sunke from his seat, and fell downe dead at the Table; at which all the guests being startled and amazed; *Nero* the master of the feast put it off with this sleight saying onely, remove the body into some withdrawing roome, and let it be buried according to the custome of *Romans*: but how God revenged this and other his inhumanities, you may reade in his wretched and unlamented death, in the former Tractate expressed.

Macrinus who had murdered *Antoninus* the brother of *Geta*, attaining to the Empire, when he had raignd one yeare, his head was cut off in *Calcedon* a Citie of *Bythinia*, with his sonne *Diadumenus*, whom in his life-time he had made competitor with him in the Empire.

Basianus, otherwise called *Heliogabalus*, the sonne of *Semiamira*, succeeded in the Empire; He was first a Priest of the sunne, and after by meanes of his grandmother *Mesa* (a rich and potent woman) was made Emperour; who though a young man of an extraordinary aspect and feature, able to attract the loves and affections of all men, yet was he inwardly infected with the contagion of all the vices that could be named: Insomuch, that in all his actions he rather appeared a monster then a man, so that hee grew not onely despised, but hatefull to the people. Which the wise Lady *Mesa* seeing, and fearing his fall, and in his, her owne ruine; as farre as she could she excused his grossest crimes, laying the fault upon the tenderesse of his youth; and wrought so, that by his consent *Alexianus* who was the sonne of *Mammea*, her daughter was admitted companion with him in the Empire, which *Alexianus* after called *Alexander Severus*, was a wise and prudent Prince, whose vertue had gained him the generall love of the Senate and people; for which *Heliogabalus* so envied him (for vice and vertue are still in opposition) that he made many attempts to poyson him, which by the care of *Mesa* and *Mammea*, were prevented. But how was this envy punished? The people seized upon *Heliogabalus*, with his mother *Semiamira*, and dragging their bodies through the chiefe streets of *Rome*, having after torne them piece-meale; would not afford them the honour of buriall, but cast their quarters into the common jakes, that stood upon the river *Tiber*.

Envy in Women.

Neither have women beene free from this rankorous sinne of Envy, as appeareth by the story following; and shall be made more apparant hereafter. This Prince *Alexander Severus* afore-named, all the time that his grandmother *Mesa* lived, who suffered none but grave and wise men to be about him; (insomuch that no Emperour before or after him could be said to exceed him in all these attributes that belong to an Imperiall Monarch) was both beloved and feared: But she being dead, his mother *Mammea* grew to that height of pride, covetousnesse, and envy, that his indulgent sufferance of her ambition was a great, and the sole blemish of his government, who coming to maturity, and the Empire now settled in his owne hands, he tooke to wife a daughter of one of the most noblest Senators of *Rome*, which was also by his mothers consent: but when this Lady came to take upon her the state of an Emperesse, *Mammea*, who challenged that title solely to her selfe, maliciously envying her estate; wrought so, that first the father of the new Emperesse was put to death: and so terrible was her commandment, and her Majestie so much dreaded, that she banished both from the Court and the bed of the Emperour the innocent Emperesse, unto the uttermost

Murder the fruits of Envy.

uttermost coasts of *Africa*. Thus was *Alexander* out of a milde and gentle nature, swayed and over-ruled by his mother, which was the occasion of both their ruines: for *Maximianus* a *Thracian*, borne of base parentage, his father being a shepherd, and preferred by *Alexander* to eminent place in the warres; taking the advantage of the murmuring of the people and souldiers, and the covetousnesse and envy of the mother, most treacherously conspired against his Lord and Master, the same barbarously and cruelly slew them both, and by their death aspired unto the Imperiall purple.

The *French* Chronicles speake of one Prince *Cranne*, the sonne of *Clotbarius*, who having raigned forty five yeares at *Spiffons*, now called the *Belgick Gant*, upon the decease of his elder brother *Childebert*, who died without issue male, was proclaimed the seventh King of *France*. This *Cranne* (on whom that may be truly construed of the Poet,

Filius ante diem patrios inquit in annos,)

was sicke of his fathers life, envying and grieving that he kept him so long from the Crowne: but wanting meanes to make him away privately by poyson, or the like; because his servants about him were faithfull, and not to be corrupted; he therefore opposed him by publike hostility, incensing his Uncle *Childebert* against him, who supported him in all his insolencies against his father. But *Childebert* being dead, and he now wanting his great support, was forc't to mediate his peace with his father, who upon his submission tooke him to grace, and gave him his free pardon: But his former heart-burning envy still boyling in his breast, he fell into a second rebellion; yet finding the successe of his bad attempts to grow still worse and worse, as his last refuge, hee fled to the Prince or Duke of the *Brittons*, (whom some call *Conobee*, others *Canubo*), who undertooke to secure him from the pursute of his father: Whereupon *Clotbarius* with his Army invaded that Countrey, and joyned battaile with the Prince and his sonne, in which the *Brittons* lost the day; their Army was routed, the Prince slaine and *Cranne* taken prisoner, of whom his father having seized, hee caused him to be shut up in an house, and with his wife and children to be burnt to death; a just judgement from heaven, but a cruell sentence from a father; who that very day twelve-moneth after died, being the one and fiftyeth yeare of his raigne.

I come now to our Moderne Histories. *Ferrex* and *Porrex* joyntly succeeded their father *Gerhoduc* in the government of this Land of *Brittaine*, in the yeare of the World foure thousand seven hundred and eleven; and continued in love and amity for a season: but in the end, Envy the mother of all misorder and mischief so farre prevailed with them, that the one began to maligne the others estate; insomuch, that they both studied and devised to supplant each other, thereby to gaine the entire supremacy, which first brake out in *Porrex*, who gathering an Army unknawne to his brother, thought suddenly to surprize and kill him: of which he having notice, and yet not able for the present to provide for opposition, he was forced to fly into *France*; where craving ayde, he was supplied with a sufficient Host of *Galls*: with which, landing in *England*, he gave his brother *Porrex* battaile, defeated his Army, and slew him in the field: *Ferrex* proud of his victory retyred himself to his Tent, whither his mother *Midan* came by night, with some of her women; and being freely admitted to the place where he lay sleeping, she with the rest most cruelly murdered him, and after cut his

body into small pieces, causing them to be scattered in the field: and in these two brothers ended the line of *Brute*. Thus you see a most dreadfull judgement against Envy, as well in the vanquisht as the victor; but the greatest in the last: to be so cruelly murdered, rather by a monster then a morter.

Morindus was the bastard sonne of *Flavius* King of *Brittaine*, by his Concubine *Fanguestela*; and was inaugurated in the yeare of the World one thousand eight hundred fourescore and ten, and made Governour of the Land: The Chronicle reports him to have beene of a comely and beautifull personage, of liberall gifts, having an active body, and a most daring spirit, and strength withall above any Peere or Subject in the Land; but as a grievous staine and blemish to all these good parts and endowments, hee was of an envious condition, and cruell disposition, for he grew jealous of all such as either were great in wealth, or gracious in the Court for any noble vertue: for the first, hee had a way to confiscate their estate; and the latter he so suppressed, that they never came into favour, or grew to preferment: being further so subject to wrath, that whosoever crost or vexed him, he would suddenly slay with his owne hands. Afterward his Land being invaded by a Prince of *Mauritania*, he met him in battaile, and chased him to the Sea, taking many prisoners: whom, to satisfie this cruelty and tyranny, he caused to be put to death in his presence and sight, with severall sorts of torments; by heading, killing, hanging, burning, drowning, and other kindes of execution: but at the length (as testifieth *Guido de Colonna* and others) this *Morindus* whom our *English* Chronicles call *Morwib*, walking by the Sea side, and spying a dreadfull monster upon the shore, he out of his bold and Kingly prowesse, assaying to kill the beast, after a long fight was devoured and swallowed by the monster, when he had eight yeares governed the Land; which was a most strange and remarkable Judgement.

Envy and dissension was the first bondaging of this our free and noble Nation, in becoming tributary to the *Romans*: King *Lud* of famous memory being dead, during the minority of his two sonnes, *Androgeus* and *Tenantius*; *Cassibelan* the brother to *Lud* was made King in the yeare of the World, five thousand one hundred forty two, who was a Prince, noble, bountifull, just, and valorous: when the young Princes came to yeares of discretion, hee gave to *Androgeus* the elder the Citie of *London*, with the Earledome of *Kent*; and to *Tenantius* the younger, the Dukedome of *Cornwall*. In this season *Iulius Caesar* being in the warres of *France*, and beholding the white cliffes and rocks by *Dover*, demanded of the *Gauls* whether it were inhabited or no; or by whom: being satisfied of his demand, hee first exhorted the *Brittaines* by writing, to pay tribute to the *Romans*: to whom *Cassibelan* returned a short and sharpe answer; with which *Caesar* much incensed, makes ready his Navy and people: but when they should have landed, they found long and sharpe stakes pitcht by the *Brittons*, which put them to great trouble and danger; yet at length gaining the shore, *Cassibelan* with a strong Army of *Brittains* gave them battaile, and beat them to their shippes.

Notwithstanding, *Caesar* soone after made a second Invasion, with a greater power, and had the like brave repulse, to his great dishonour. For which double victory *Cassibelan* having first given great thanks to the gods, assembled his Lords and Peeres to feast them; and held fundry triumphs and

and sports: amongst which, two young Knights, one Nephew to the King, called *Herilda*; and the other *Euelinnus*, allyed to *Androgeus*; made a challenge for wrastring: in the performing of which exercise they grew to words, and from words to blowes, so that parties were made, and in this tumult *Herilda* was slaine; whose death the King tooke heinously, and sent to his Nephew *Androgeus*, that *Euelinnus* might be delivered up, to know how he could acquit himselfe of the murder; which *Androgeus* denyng, the King gave him to understand, that it was in his power to chastise his presumption; which the other fearing, sent to *Iulius Caesar*; not onely letters, but thirty hostages, (to assure him of his fidelity) that if hee would make a third attempt for *Brittaine*, he would ayde him with a puissant Army: of which *Caesar* gladly accepting, with a strong host landed, and encamped himselfe neare unto *Canterbury*; of which when *Cassibelan* had notice, he marched towards him; and betwixt them was fought a strong and bloody battaile, where many were slaine on either side, and the day likely to incline to the *Brittons*, when on the sudden *Androgeus* came in with fresh forces, by which the wearied Souldiers were compelled to forsake the field, and gave place to the *Romans*, who slew them without mercy: so that *Cassibelan*, with those few that were left, retired himselfe to places of safety. Whose valour *Caesar* admiring, would not prosecute his victory any further for the present, but offered him peace, conditionally that he should pay a yearely tribute of three thousand pounds to the *Romans*; which conditions *Cassibelan* accepted, and still continued King; and *Androgeus* who had so basely betrayed his Countrey, not daring to trust his owne Nation, whom in so high a nature he had injured, abandoned the Realme, and went with *Caesar*. Now if any shall aske me where were Gods dreadfull Judgements in all this? I answer, what greater, then for a free Nation to lose their immunities, and become tributary and vassals to strangers; from which they were not freed many hundred yeares after.

Long after this *Constantine* was made King, and left three sonnes behinde him: *Constantine* the eldest (because he was of a very milde and gentle temper, and no way addicted to any martiall exercise) hee put into a religious house, called *Saint Swithens Abbey*, and made him a Monke: his two other sonnes were *Aurelius Ambrosius*, and *Pter*, surnamed *Pendragon*. But *Constantine* the father being trayterously murdered, one *Portiger*, who then was the most potent Peere in the Land; tooke *Constantine* the eldest sonne out of the Monastery, and made him King onely in name, for he himselfe swayed the government of the Kingdome, with all the power that belonged to a Crowne and Scepter. Yet not with that contented, he envied the state of the innocent King; and though he had all the power, yet he could not content himselfe without the title; and therefore placed a guard of an hundred *Picks* and *Scots* about the Kings person, and having ingrossed into his hands the greatest part of the Kings Treasury, hee was so bountifull to those strangers, that they feared not to say openly that he better deserved to be King then *Constantine*; and waiting their best advantageous opportunity, murdered him: Whose head being presented to *Portiger*, then at *London*, he made much seeming sorrow for his death; and to acquit himselfe of the act, caused all those hundred Knights to be beheaded: by which the people holding him innocent, crowned him King, when the other had reigned about five yeares: and this his coronation caused those that had the keeping of the two younger brothers, *Aurelius* and *Pter*, to flie

with them into little Brittain, where they remained long after : but as a just reward of this trayterous supplantation, hee was never after in any peace or quietnesse, his Land being alwayes in combustion and trouble; his Peeres suspecting him of the death of the King, made insurrection against him : inso-much that he was forced to sollicite aide of the Saxons: who though they helped him for the present; after, of his friends they grew to be his enemies, and were too mighty for him : so that when he had reigned in great molestation and trouble sixteen years, the Brittaines deprived him of all Kingly dignity, and crowned his eldest sonne *Portimer* in his stead : Who when he had in many batailles overcome the Saxons, and had almost quite expelled them the Land, he was poysoned by his stepmother *Rouaine* : when he had gloriously and victoriously seaven yeares governed the Land, and his father *Portimer* was againe made King, who was after twice taking prisoner by *Hengest* King of the Saxons, and his Peeres and Nobles cruelly butchered in his presence : At length the two younger brothers of *Constantine* invaded the Land, being aided by the distressed Brittaines, and pursued him into Wales, where hee and divers of his complices fortified themselves in a strong Castle; which Castle the two brothers with their Army besieged, and after many vaine assaults, (it being valiantly defended) with wilde-fire they burned and consumed the Fort, together with *Portiger*, and all his souldiers and servants.

Worthy it is to observe by how many severall kinde of Judgements this sinne of Envy hath beene punished; as in the former examples is made apparent : namely, by the single sword, by batailles; by poysoning, strangling, beheading, torturing, by murdering and cutting to pieces, by being swallowed up of monsters; the living to be buried with the dead, by famishing in prison, by being torne piece-meale; and the bleeding limbes cast into common privies : some burnt with ordinary fire, others with wilde-fire; the brother murdering the brother, and the mother the sonne; the bondage and vassalling of Nations, &c. which sinne, though for the commonnesse and familiarity it hath amongst us, is scarce minded, or thought upon; (because many who are envious may so hide it, that they may appeare honest withall) yet is this hypocrisie no excuse, for you see how hatefull it is in the eyes of the Creator, by so many visible punishments thereof. But I proceed.

After many dreadfull batailles fought (and not without great effusion of blood) betwixt *Edmund*, surnamed for his strength and valour *Iron-side*, the sonne of *Ethelstane*, and *Canutus* the sonne of *Swanus*, during this warre betwixt those martiall Princes, to the great desolation of the Realme, and mortality of the people : It was agreed betwixt the two Generals to conclude the difference in a single duell : The place where this should be performed was in an Ile called Olney, neare unto Gloucester, incompast with the water of the *Severn* : In which place at the day appointed both the Champions met, without any company or assistance; and both the hoasts stood as spectators without the Ile, there awaiting the fortune of the bataille : where the Princes first proved one another with sharpe speares, and they being broken, with keene cutting swords; where after a long fierce combate, both being almost tyred, by giving and receiving of hard and ponderous blowes, at length (the first motion comming from *Canutus*) they began to parle; and lastly to accord, friendly kissing and embracing each other : and soone after, by the advise of both their Counsels, they made an equall partition of the

the Land betwixt them; and during their naturall lives lived together, and loved as brothers. But there was one *Edwin*, Duke of Mercia, of whom my Author gives this character: A man of base and low birth, but raised by favour to wealth and honour; subtle of wit, full of turnings, eloquent of speech, but perfidious both in thought and promise; who in all his actions complied with the *Dames*, to the damage of his owne Country; and yet with smooth language, protestations, and false oathes, could fasten on his excuse at his pleasure. This false Traytor, in whose heart the serpent of envy and base conspiracy even burned, at length breaking out into flame against his owne Prince *Won-side*, (for what cause is not knowne) and thinking to get the grace and favour of *Canutus*, he forwaired his opportunity, that hee most treacherously slew his King and Master *Trow-side*. Which done, thinking thereby to be greatly exalted, he posted in all haste to *Canutus*, shewing him what he had done for his love; and saluted him by the stile of sole King of England; which when the Prince of *Danes* had well understood, and pondering what from his owne mouth he had confessed, like a just and wise Prince, he answered him after this manner: Since *Edwin* thou hast (for the love thou sayest thou bearest unto me) slain thy naturall Lord and King, whom I most loved, I shall in requitall exalt thy Head above all the Lords (thy fellow Peeres) of England, and forthwith commanded him to be taken; and his head to be strook off and pitcht upon a speares head, and set upon the highest gate of *London*. A just judgement inflicted upon Envy, which hath alwayes beene the harbor of most abominable treason.

A just judgement upon an envious Traytor.

Unparalleld was that piece of Envy in *Rostin*, one of the sonnes of Earle *Godwin*, and brother to *Harold*, after King; hee in the two and twentieth yeare of the raigne of *Edward* the Confessor, upon some discontent betwixt him and his brother *Harold*, came with a company of Ruffins and rude Fellows, and rid downe to *Hereford* in the marches of *Wales*, where at that time his brothers servants were very busie to make provision for the entertainment of the King, invited thither by *Harold*; who, when he was thither come, most cruelly and inhumanely he fell upon the innocent servants, and slew them all; and after cut them into pieces and gobbets, which he put into sawce and salt, pickling and powdering their limbes; and afterward sent messengers to the King and his brother, to give them to understand, that if they brought fresh meate along with them, hee had provided them of powdered meate, as much as they could desire. Which barbarous act being bruited abroad, it made him so hateful to all men, that his owne tenants and people, (men of *Northumberland*) the Province of which he was then Lord, rose up in Armes against him, seising all the Lands and Goods of which he was possessor; and chased him into *Flanders*, with no more then one or two servants to attend him; where he remained with his wife and children, during the Kings life. But when his brother *Harold* (after the decease of *King Edward*) had usurped the Crowne, *Rostin* envying his brothers Sovereignty, having purchased to himselfe a Navy of three score small ships, sailed about the Isle of *Wight*, and the coast of *Kent*, where hee robbed and tooke preyes, and from thence went into *Lindsee*, where hee did much harme by fire and sword; but was chased thence by *Edwin* and *Maurus*, the Earles of Mercia and *Northumberland*. Then he fled into Scotland, where he layed till the Summer after. And when *Harold Harfagen* the sonne of

Envy pursued by many disasters.

Canutus,

Canutus, King of Denmarke and Norway, invaded the Realme, *Faßins* took part with him against his brother *Harold*, and in a dreadfull battaile fought neare *Stemisford* Bridge; he with all his complices and adherents were miserably cut to pieces: A just Judgement suting with his former envy, butchery, and tyranny.

But leaving many Histories and Examples with strange inflictions imposed upon this sinne. I come to the later times, as low as to the raigne of *Edward* the sixt: over whom, by his fathers last Will, for the time of his minority, his two Uncles the brothers *Seymours* being made chiefe Guardians; it happened that the two great Dukes of Northumberland and Suffolke, *Dudley* and *Gray*, much murmured and maligned that they should beare such sway in the Kingdome: The one being Lord Protector, the other Lord high Admirall; one having great power by Land, the other by Sea, by which their glories seemed to be much eclipsed: and finding no way how to supplant them by their servants, they took a newer course, and practised it by their wives, to draw their ruines out of their owne bosomes; and thus it happened.

Sir Thomas Seymour the younger brother being Admirall, and having married King *Henries* Queene Dowager, (whose good fortune it was of all the rest to survive her husband) she was suggested to contest with her sister in law, for priority in place, to which the other (for both were privately encouraged by the two Dukes) would no way assent: the one claiming precedence as she had beene Queene, the other challenging it as she was now the Protectors wife. The wives set their husbands at oddes by taking their parts; infomuch, that there grew envy and heart-burning betwixt them, so that in the third yeare of the young King, the Admirall was questioned about his Office; and by the consent of his brother, condemned in Parliament to have his head strooke off, the Protector with his owne hand signing the Warrant for his death.

The one brother being thus removed, there was now the lesse difficulty to supplant the other: for in the same moneth of *February* in which his brother lost his head, was the Protector by the Lords of the Counsell committed to the Tower; but about a yeare after, by intercession of the King, and his submission to the Lords of the Counsell, upon the sixt of *February* he was released and set at liberty: yet this proved but a lightning before a clap of thunder. For the two Dukes, his great and potent adversaries, still prosecuted their malice; infomuch, that not long after, calling him to a second account, when he had nobly acquitted himselfe of all Treasons whatsoever, that could be alleadged against him; He was in a tryall at Guild-Hall (not having a Jewry of his Peeres) convicted of Felony; and in the first yeare of the King, upon the two and twentieth day of *January* the great Duke of Sommerfet (the Kings Uncle and Lord Protector) was beheaded upon the Tower Hill. But this envy in the two Dukes escaped not without Gods heavy Judgements; for after the Kings death *Northumberland* having a large commission from the Lords, signed with the great Seale of England, to raise an Army to suppress the Lady *Mary*: afterward repenting thereof, sent a countermand after him, and when he thought himselfe in most security, the Nobility forsaking him, and the Commons abandoning him; hee with his sonnes and some few servants in Cambridge were left alone; where notwithstanding in the open Market-place he proclaimed the Lady

Mary Queene; yet in Kings Colledge he was arrested of high Treason, and thence brought to the Tower of London; and on a scaffold upon the Hill, the twelfth day of *August*, next following, lost his head.

The Duke of Suffolke being likewise proclaimed Traytor, had a servant called *Roderwood*, whom he had raised to a faire estate, and therefore to his trust he committed his person; who for some moneths concealed him in an hollow tree, and morning and evening brought him his food; with millions of oaths engaged for his truth and fidelity: but being corrupted with a small quantity of gold, and some large promises, he betrayed him, and delivered him up to the noble Earle of Huntington, under whose conduct the Duke with a strong guard of speare-men, was conveyed through London to the Tower, and the seaventh day after his surprisall he was arraigned and convicted of Treason in the great Hall at Westminster; and upon the twenty fourth day on the Tower Hill beheaded.

In this relation it is worthy to be observed in those two great Dukes of Sommer set and Northumberland, that though the whole Kingdom could scarce satiate their ambitions, yet now a small piece of earth contents them: for they lie buried together before the Altar in *Saint Peter's* Church in the Tower betwixt two *Queenes*, the wives of King *Mary* the eight, *Queene Anne* and *Queene Katharine*, they being also both beheaded.

CHAP. III.

Gods dreadfull Judgements against Wrath.

Diverse are the divisions and branches of this sinne of *Wrath*, which some reduce to these foure heads; *Mortal*, *Venial*, *Capitall*, *Generall*. It is then called *Mortal*, when it hath a desire to punish, not to satisfie the Justice of the Law, but its spleene; or when through the vehemence of anger, it divides from the love of God, and our neighbour; or when it seeks a severe and cruell revenge for trifling delinquencies: It is called *Venial*, when the motion of ire doth prevent the judgement of reason, but the content followeth not; when we are too spleenfull and chollerick within: or when the signes of our outward indignation too manifestly appears outwardly. That which is called *Capitall*, ariseth either from the heart, the mouth, or the act; that from the heart is rather call'd indignation; when him whom we suppose to have injur'd us, we hold base and unworthy; and upon that wee animate and incourage our revenge; or *Tumour morrow*; the pride and haughtinesse of the minde, by which he that is incensed, is still devising severall wayes how to be avenged, by which his fancies are molested, and his thoughts much troubled: That which ariseth from the mouth is either clamour, when by confused and inordinate speeches, without a modest restraint of the tongue, we openly expresse our spleene and envy: or blasphemy, when being vehemently incensed, we breake into words which tend to Gods dishonour: or contumely, when being angry with our neighbour, we use slanderous and desprightfull language against him. In *Act*, that is called *Rage*, which

which is rayling and scoulding: In which are understood all the nochements and dammages, which through wrath we can possibly doe to our neighbour. Of the fourth called *Generall*, there be three species; *Acuta*, which is that anger which ariseth upon small or no occasion at all; *Amara*, or bitter, when for an injury done we keepe it long in remembrance; and stile a fit opportunity for revenge: *Gravis* or *Difficilis*, when we never remit an injury, till we satisfie our rage by punishment.

Texts in the holy Scripture by which wrath is condemned.

Against all these there be Texts in the Holy Scripture, *Genesis* 27. 21. *Therefore Esau hated his brother Jacob, because of the blessing wherewith his father blessed him: and Esau thought in his minde, the dayes of mourning will come, and then will I slay my brother Jacob.* *Prov.* 22. 29. *Make no friendship with an angry man, neither goe with the furious man, least thou learne his wayes, and leave destruction to thy soule,* 29. 22. *An angry man stirreth up strife, and a furious man aboundeth in transgression.* *Eccles.* 6. 11. *Be not thou of an hasty spirit to be angry, for anger resteth in the bosome of fooles.* *Matth.* 5. 22. *But I say unto you, whosoever is angry with his brother unwisely, shall be culpable of Iudgement, &c.* *Ephes.* 4. 31. *Let all bitterness, and anger, and wrath, crying and evill speaking, be put away from you, with all maliciousnesse.* *Coloff.* 3. 8. *But now put yee away all these things, wrath, anger, maliciousnesse, cursed speaking, filthy speaking out of your mouthes.* *Tim.* 1. 2. 8. *I will therefore that the men pray everywhere, lifting up pure hands without wrath or doubting.* *Tit.* 1. 7. *For a Bishop must be unreprouceable, as Gods steward; not froward, not angry, not given to wine, no striker, not given to filthy lucre.* We reade in the fourth of *Luke*, that when *Jesus* came to *Nazareth*, where he had beene brought up; and as his custome was, went into the Synagogue on the Sabbath day, and stood up to reade; at which divine Sermon it is said, *Perf.* 28. *Then all that were in the Synagogue when they heard it, were filled with wrath, and rose up and thrust him out of the City; and led him unto the edge of the hill on which their City was built, to cast him downe headlong; but he passed through the midst of them and went his way.* Many other Texts are to this purpose, to reprove and condemne wrath and anger; the fruits and effects whereof are for the most part manslaughter, murder, and the like; of which by reason of their consanguinity and alliance, I am tyed to speak something, though briefly.

Noted murderers in the holy Text.

Of Homicides, these amongst others are named in the Scriptures; *Cain*, *Simeon* and *Levi*, *Abimelech*, *Doeg* the Edomite, *Ioab*, *Baanah* and *Rechab*, who slew *Ishboseth* the sonne of *Saul*, who looking for a reward, *David* commanded his young men, and they slew them, and cut off their hands and feet, and hanged them up over the poole in *Hebron*, &c. In King *David* himselfe, who wrote thus in his letter, Put you *Uriah* in the fore-front of the strength of the battaile, and recoile ye backe from him, that hee may be smitten and die. *Abalom* in killing his brother *Ammon*. *Ashaias* the fervants of *Ioash* King of *Judah*, who slew him in the house of *Millo*, with infinite others; who as they were inhumane in their practises, so were their ends miserable and abortive, even all of them who have not truly repented.

But I come now to Echnick Histories; and first of them most fortaigne: In handling of which, I will give you to begin with a Catalogue of such as have beene most cruell. *Ptolomaeus Pifso* one of the Kings of *Egypt*, caused his owne sonne *Memphites* (whom he had begot of his wife and sister *Cleopatra*) to be flaine, and then commanded his head, hands, and feet, to be cut off,

off, and to be shut in a curious casket made for the purpose, and sent them unto her as a present on his birth-day; and then after, when he perceived that by his barbarous tyranny he was growne odious unto all his subjects, that he might the better oppose the danger, hee caused a Schoole (where most of the Nobilities children, with others, were doctinated) to be beset and round environed with swords and fire, and so suddenly assaulted them; that some by Steele, others by the flame, were all destroyed, not one of them escaping: But that which hee thought to be his refuge, proved his ruine. For the people were so much incens'd with this barbarous and bloudy Act, that with an unanimous consent they fell upon him, and tore him in pieces.

The like (if not greater cruelty) was practised by a woman; one *Cycnus* the daughter of *Diogenes*, King of Thrace, who greatly delighted to behold living men cut in the middle, and invite parents to feast with their owne murdered children, cookt and drest severall wayes; but she was after deposed from her principality, and none of her former subjects relieving her, (so hatefull were her inhumanities) she was famisht to death, and died of hunger.

Thus *Artaxerxes* caused her who was his wife and mother in law, (for his marriage was incestuous) to have her head parted from her shoulders, though nothing worthy death could be alleadged against her; nor did his tyranny end there, for after his father had resigned the Kingdome to his charge, like an unnaturall paracide, he caused him, with an hundred of his children, Nephewes and Kinsmen, to be cruelly murdered: nor did hee escape unpunished, for the Kingdome tyred with his insolencies, and the World weary with his horrible murders, made him in his death remarkable; for as some write, he died by the stroke of lightening.

Vistolanus, Prince of Lituania, studied divers sorts of tortures and torments for men, upon any sleight cause condemned to death, one of which, was, he would command them to be sewed in Beares skinnies, and then made it his sport to behold them torne in pieces with fierce Mastiffes: Moreover in all his warlike expeditions, hee had alwayes a Steele bow ready bent, and what souldier soever but stept out of his ranke, hee instantly strooke him dead with an arrow, glorying to himselfe that he was so good a marks-man: But after these, and infinite other cruelties, hee that delighted to see men die like Beares, was himselfe in the end torrie in pieces with wilde Wolfes, being paid in the like (though not in the same coyne) which hee lent to others.

Suiting to which is that story of *Perillus*, who hearing that *Phalaris* the Tyrant over the Agrigentines, was much delighted in the severall wayes of tormenting men, and presuming that nothing could better comply with his cruelty, then to present him with some rare and unheard of machine to that purpose, he devised and forged by his Art a brazen Bull, to open on the one side, and shut againe at pleasure; which being brought to *Phalaris*, he demanded of him the use for which it was made: who answered him again, he had forged it to punish offenders of high nature; for (saith he) let the naked body be put in at this doore, and then an hot fire made under it, the person tormented will not utter the voyce of a man, to put a relenting commiseration upon you, but the sound will appeare like the bellowing of a Bull: so make it the lesse terrible; which *Phalaris* hearing and grieving in his ambitious

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birious, evill, that any should offer to out-doe him in his cruelty. He told the workman that he accepted of his gift; but commanded withall that he should make proofe of his owne worke, which was instantly done; and he most miserably tormented in his owne engine, for who more fit to taste of tortures, then they that have the inhumanity to devise them? and they by Gods Justice meritedly suffer themselves what they devise for others: of which *Quid* speaks thus: *Edere mugitus, et brevis ore queris*.

The purpose this.

All that the Workeman by his Art did gaine, He in his owne brasse belloved out his paine.

Amongst these bloody minded men let me give you a taste of some no

lesse cruell women: *Parisatis* the mother of *Cyrus Junior*, not content with inflicting ordinary and common torments upon the bodies of men, devised with her selfe a new and unheard of way, how to put men to a lingring death, by putting wormes unto them being alive, and so to be devoured. And *Irene* the Empresse and wife of *Lea* the fourth, caused her owne sonne *Constantinus Sextus*, first to be cast in prison, next to have his eyes torne out of his head, and lastly to die in a dungeon. *Fulvia* the wife of *Antony*, one of the *Triumvirs*, after her husband had caused the head of *Marcus Cicero* to be cut off, she commanded it to be brought home to him, and plac'd upon his Table; and when he had for a whole day glurtd his revengefull eyes with the sight thereof, he sent it to his wife *Fulvia*, who no sooner saw it, but (as if it had still enjoyed the sense of hearing) rail'd upon it with many bitter and despitfull words, and having tyred her selfe with maledictions and womanish taunts, sheooke the head into her lap, and calling for a knife, she with her owne cruell hands cut out the tongue (once the pride and glory of Eloquence) and with the pinner from the tyre of her head, prickt it full of holes, as if it had still bene sensible of paine, till she had fully fitted her spleene and cruelty.

Tomyris Queene of the *Scythians*, after she had taken *Cyrus* King of *Persia* in battaile, when he was brought unto her presence, she first caused a great and large Tombe to be filled with the blood of his slaine subjects, and then commanded his head to be cut off and cast therein; which doing she tauntingly said, Now *Cyrus* drinke blood enough in thy death, which in thy life time thou hast so much thirsted after.

Dione a Theban woman, when she understood that her husband *Lycus* was enamored of *Antiope* the daughter of *Nisus*, in her peevish jealousie she caused the Virgine to be surpris'd, and being in her power, she commanded her to be first bound unto the head of a wilde Bull, and then made her to be fastened to his hornes, by which he being the more enraged, ran madly through woods, and over rocks, untill her body was miserably torne in pieces.

Aspasia (if not more bloody minded) was *Anastasia* his wife of *Hersey*, who being the wife of *Aspasia*, president over the *Barbarians*, in his absence continually butchered her, causing first bound her breasts to be cut off, which she cast to the dogges to be eaten; then her nose, eares, lippes, and

tongue,

tongue to be throwne into the fire: and all these torments she endured being yet alive.

Progne the daughter of *Pandion* King of Athens, having by her husband *Tereus* King of Thrace, a sweet young Prince called *Itis*, because her husband had ravished her sister *Philomel*, and cut out her tongue because she should not reveale the incestuous Act: of this having notice, she in an unworthy revenge slew her sonne, whom the King much loved: and having cookt his limbes with sundry sawces, she set them before his father, who ate thereof: and after, because he should be sensible of what he had done, in the last course she served in his head.

Tullia the wife of *Tarquinius*, surnamed *Superbus*, the proud, and daughter to *Servius*, then King of the Romans, when her father was by her consent slaine in the Capitoll, and his body throwne in the streets: she riding that way in her Chariot, when the horses stopt their course, and the driver stood amazed, she compelled him to drive over her fathers body, with whose blood and braines her coach-wheels were stained: yet was shee so farre from being daunted, that she was said to rejoyce highly in the Act. Yet for this accident, so hatefull it shewed to all the multitude, that the very street where this was done is called *Vicus sceleratus*, the impious or wicked street, even to this day.

Now if any shall tax my promise in the title of this worke, and say, True it is, that these were very bloody and cruell women, and their horrid Acts worthy both to be condemned, and hated of all people whatsoever; but where are the Judgements, or what were the punishments inflicted upon them? I answer: It is not to be doubted but all, or most of these, suffered by the heavy hand of God in this life, and that remarkably: howsoever, the ancient Remembrancers and Chronologers of those times forgot to leave the manner and particular circumstances of their ends, in that to give the World a more full satisfaction. But howsoever, of this I am assured, that no greater Judgement can be imposed upon any man-slayer or murderer, than to have his, or her name, branded to all posterity. Their actions, as they were prodigious, so their very memories are to be made hatefull, and abhorrid of all.

Caligula the Roman Emperour, when his Grandmother *Antonia* was dead, and her much lamented body being brought to the funerall pile, he would not so much as grace it with his presence; but all the time of the Ceremony, was sporting with his Jesters and Buffoons in a summer Parlor: He slew his brother *Tiberius*, and used his wives father with all contempt and contumelies: He stuprated all his sisters; and which is worse, (if worse might be) hee after made them prostitutes to his Ruffians and Villaines. *Ptolomeus* the sonne of *Iuba*, his neare Kinsman, and *Macro* and *Emia* his Coadjutors in the Empire, for their good and faithfull service he caused to be put to death: He commanded a *Questor* in Rome (because his name was given up in a Conjurat[i]on) to bee stript naked and openly scourged. Many of worthy birth and condition (for crimes devised; not proved against them) to be branded with hot irons, or otherwise marked and maimed: Some he confin'd to the mending of high-ways; others, to labour and dig in maynes; and others he imprisoned like brut beasts in Grates and Cages: some hee caused to be sawed in pieces in the middle, and that for a small fault, or none. When he punisht the sonnes or the daughters, he usually

sent for the parents to bee spectators of the torment; and when a father upon a time would have excused himselfe by the messenger, that hee was grievously sick and could not come; hee sent a bed to his house, and had him brought thereon. Because a Comick Poet used in his Seene one doubtfull vericle, which by a double construction might bee wrestled to trench upon the Emperours person; he commanded him to be burne upon the very stage on which the *Dramma* was acted. When hee had sentenc'd a Roman Knight to be torne by wilde beasts, because the condemned person proclaimed his innocence, he first commanded his tongue to be cut out, and then sent him presently to be devoured. Having called a Nobleman from Exile, when after his returne he came into his presence, the Emperour demanded of him, What he and the rest did all the time of their banishment? who thinking to flatter with him, and insinuate into his favour; made answer, We continually prayed that your brother *Tiberius* might die; and your sacred selfe survive and raigne long over us: at which words, a sudden fantasie took him, that all these which remained in Exile, desired his death; and therefore hee sent in all haste to have them suddenly dispatched out of their lives: Besides his facinorous workes, he used words, fierce, hasty, and favouring of all inhumanity; among others this phrase was often in his mouth, *All things against all men are to me lawfull*. When certaine *Gauls* and *Grecians* were together put to death, hee boasted openly, as of a great conquest, saying, He had conquered *Gallio Asia*: Those whom he tormented by degree, still as they fainted hee would have them comforted with hot drinckes, to make them longer endure their paines, giving alwayes a charge to the tormentors in these words, *Have ye a care to make them sensible that they must die*: He would also often bragge of that sentence of the Tragicall Poet, *Oderunt dum metuunt*; They hate whilest they fear: He often wished that all the people of Rome had but one neck, that at one blow with an axe hee might cut it asunder. Hee would often grieve and complaine of those times wherein hee lived, because they were not made notorious by some great affliction and dire calamity or other, wishing the slaughter of Armies, famine, pestilence, combustions in the Empire, swallowing of Cities by earthquakes; and whatsoever all good men desired of the gods might not chance, but be removed from them: all these mischiefs and miseries hee wisht might be inflicted on them, not excepting the security of his owne person. Being at *Pascali* at a solemne annuall dedication made to the Sea, where a multitude of people were assembled; he called and beckoned a great company of men, women, and children, to come to that part of the shore where he was seated; which having done, he commanded the souldiers of his guard to precipitate them into the water; and those who catcht hold of any thing to save themselves from drowning, they with their speares and javelins pusht from all safety, so that they all perisht together. At a publike banquet, because a servant that waited mistooke the taking away of a plate trencher, he presently delivered him to the Hangman to have his hands cut off, and then the plate to be hanged about his neck, and to rest upon his bosome: then a scroule in large letters to be pasted thereon, where was inscribed his fault and cause of punishment; and in that manner to be led as a spectacle to all the Feasters. Hee contracted a combat with a valiant and strong man, who stooping to his mercy, (as was before agreed betwixt them) he tooke the advantage, fell upon him and slew him. I am tyred with the

recitall

recital of his many tyrannies, these being but part of them, on which I have dwelt the longer, because in the subsequent examples, I purpose to be more compendious, and end him with his death and lasting ignominy, who was slain by a Tribune coming from the Theatre, his wife after him, and his daughter crushed to death against a wall. *Davidius Cassius* a barbarous and bloody fellow, the Romans called a second *Calpurnius*, because he was so covetous and thirsty after blood, for besides many publick slaughters and private murders, striving to imitate *Pericles*, he invented an engine of torture never heard, or I thinke, scarce heard of before, for he caused a beam or pole (betwixt four score and an hundred fowm length) to be fixed in the earth, to which from the top to the bottom best of he caused the living Bodies of men to be fastened, and a fire of over-billies and harte needles and straw to be put under them, till some with the flames consumed, others with the smoke suffocated, all perished together, with which manner of torture (borrowed from his predecessor) in the ten Persecutions was used upon the Christians; but he escaped not a notorious judgement, dying (as some have reported) a strange and remarkable death, for sitting at dinner when an extraordinary feast was served, whilst his hand was in the dish, and the meat between his fingers, one bited to that purpose, (standing or waiting behinde him) with his sword at one blow strook off his head; and thus he perished without any remorse or penitence in himselfe, or any commiseration or pity from others.

Though I have spoken of *Domitius Nero*, and withall the judgement in his death, yet hear but me give ye a brief relation of his inimitable butcheries, and execrable murders, with actions every way as prodigious. He was the son of *Domitius Ahenobarbus* and *Agrippina*, who slew his mother. He first married *Octavia*, and then *Sabina Poppaea*, first commanding their husbands to be slain, and was the cause of both their deaths after, for after in his implacable fury he had killed *Poppaea* (being at that time big with childe) with a spine upon her wombe, by which she perished with her infants, because *Antonia* the daughter of *Claudius* (fearing the like) refused to marry with him, he commanded her to be put to death. He persecuted the Church, and under his Tyranny, Saint *Peter* and Saint *Paul* both suffered Martyrdom. *Julius Plautius* a beautiful young Roman, after he had violently and against his will stuprated, he put to death *Rufus Crispinus* his step-son by the marriage of *Poppaea*, a beardless youth, in rage he made to be drowned. Many freed men when they came to the estate of riches he cut off by the sword. He pulled out the eyes of *Cassius Longinus* an excellent Lawyer or Orator, and never made known the cause of his offence. To *Peliphagus*, by Nation an Egyptian, who was accustomed to eat raw flesh, he gave living men to be devoured: these are but a part of his barbarous inhumanities, who not thoroughly sated with the blood of men, sought to exercise his hate upon *Rome* his own City, by setting a great part of it on fire, his excuse being the deformity thereof, which incendiary he beheld from the *Mecenatean Tower*, glorying in the flames thereof, being so far from commanding the fire to be extinguished, that he suffered not any man to enter into his own house to save any part of his Goods; and yet how mercifull was God in his Judgement, to punish this Tyrant with one miserable death, who had indeed deserved more than a thousand.

Croesus Tyrant of *Thebes*, besides many other cruelties, in which he exprest a most bestiall and unmercifull nature, denied Buriall to all the dead Bodies of his Enemies slain in Battell with others of his own Subjects who had any way offended him, whom *Thebes* after slew in a conflict, and served him with the same sauce, forbidding his dead carcase to be inhumed or sepulcred, but thrown out in the fields, for the brute beasts to feed, and the fowles of the air to prey on.

Antony Commodus one of the Roman Emperours, had so troubled the Empire with gladiatory slaughters, that the people in contempt gave him the denomination of *Gladiator* or Fencer. He (as *Lampridius* witnesseth) when he saw any man weak or unserviceable by reason of some disease in his feet, would shoot him with arrowes to death, having a strong steel Bowe made for that purpose. The braines of others he used to beat out of their heads with clubs, and boasted that therein he imitated *Hercules*, to that purpose putting on a Lions skin. He was also so irreligious and such a contempter of the gods, that offerings and sacrifice at the altars he would mingle with the blood and flesh of men, and if any man shewed either a smiling or superstitious brow at what he did, (both were alike) him he commanded to be cast to the Lions and other wilde beasts to be devoured. One of his servants being commanded to reade unto him the tyrannous Raigne of *Caligula*, with the manner of his death, as it was set down in *Suetonius Tranquillus*, because it displeased him as somewhat reflecting on his person, he commanded to be cast to the Lions. If any man in his own hearing or by the information of other, said he must die, he was precipitated from a rocke, or some other high place, and his body crushed to pieces: he delighted to see the bellies of fat men ripe up, and how suddenly their guts and entrals would tumble to the ground. But the people after so great sufferings, now at length tired with his inhumanities, in the very height of his insolencies, when he least dreamed of any such disaster, caused him to be slain; which though a violent death, yet in all mens judgements may appear somewhat too milde for his merit, but the great Judge of all, sometime mitigates the punishments of such grand malefactours here, to make their torments more great and perdurable in the world to come.

The next I present to your view is *Caius Marius* the Roman, who as he was of great power and potency in *Rome*, so his pride was boundlesse and unmeasured, but his inhumanity far exceeding them both, for after his exile, when he had againe emptied the City of all those whom he suspected to have but the least finger in his confinement, by the assistance of *Cinna Carbo* and *Sertorius* he presently fell upon the slaughters of the Princes and Senators, which was so violent that the channels overflowed with the blood of the slain Nobility. He took away the head from *Octavius* the Consul, and caused that of *Octavius* a consular Senator to be brought and set upon his table, taunting and deriding him even after death. *Cesar* and *Pompey* two of the most eminent in the City he commanded to be murdered in their own houses, breaking them violently open in the night, and killing them in their beds: the two *Craffi* the father and the son he slew one in the sight of the other (the more to aggravate their sorrow in their alternate indulgence.) *Bohio* and *Numitorius* he commanded to be dragged through the *Forum* by the common hangmans clutches, but *Catalis Laetinius* by swallowing fire ended his life, and escaped his greater cruelty. *Archarius* and

and *Flamen Dialis* a priest, whose office was sacred and in great reverence amongst the Romans, he commanded to be through pierced with swords. All which examples of Tyranny he committed from the Kalends of January, to the Ides of the same moneth, but what heavy judgements God laid upon him, you shall next hear in the relation upon *Sylla*.

Which *Lucius Sylla* made a deluge and overflow of blood through *Rome* and all *Italy*: four legions of the contrary faction of *Marius* being surprised and imploring his mercy he commanded instantly to be cut in pieces: the *Presines* who had received and entertained *Marius junior* into their City, after they had yielded themselves unto his mercy, he put them out of the City, commanding *Publius Cethegus* to kill them every man without the wals, and their bodies to be left in open fields without buriall, in which inhumanity perished at once five thousand men: four thousand and 700 slain by strength of his bloody Edict of proscription, he caused their names to be registred in the publike tables, lest the memory of that heinous act might be buried in oblivion: and not sating himselfe with the strage of men, his tyranny usurped upon women, not sparing matron or virgin, but he commanded their heads (being cut off) to be brought unto him, that he might thereby the better glut his savage indignation, and implacable fury. *Marcus Marius* the Prætor he deprived not of his life before his eyes were pulled out of his head, and after caused all the bones in his body to be broken. *Marcus Pletorius* because being sent to kill his enemy *Caius Marius*, he was daunted at his brave aspect and honourable presence, and therefore left the steall act unperformed, he commanded him instantly to be slain. Nor did his malicious rankor and hate end in the death of *Marius*, for commanding his body to be burnt, he sprinkled and threw his ashes into the river *Anien*: after all which and many more his bloody executions he was strook by the hand of God with the low sic disease, so that his living body crawled with vermin, in so much that before his death his household servants were almost stifled with the stench of his carcase: such or the like are the terrible judgements of God, against these proud *Nimrods*, mighty Giants and great hunters of the earth, to day in their pride and pontificalibus, glorying in their oppressions and persecutions, and to morrow worse than any carrion of beast stinking in the grave, their memories being as hateful to the hearing, as their corrupt putrefaction to the smell.

I have hitherto spoken of cruell and bloody Tyrants, let me treat a little of Ire or Wrath it self, for they are sinonima's, since all these are but fiens growing from that stocke. Anger and power meeting in one breast are more violent than any thunderbolt: wrath and revenge take from man the mercy of God, destroying and quenching that Grace which he hath beforetime given. Anger consisteth in habit and disposition, but Ire and Wrath indeed and effect. Hasty and froward speeches beget Anger, Anger being kindled, begets Wrath, Wrath seeketh greedily after Revenge, and Revenge is never satisfied without blood, which blood is never shed without just vengeance from Heaven, as may be made apparant by many pregnant examples.

For instance, *Clotarius* smothering in his breast the seeds of rankor and malice for the space of ten yeares against *Galerus Rhothomagus*, when that most holy day cald the Parasceve, in which our blessed Saviour suffered death for all mankind, slew him as he was at his devotion upon his knees in an holy

Chappell in *Paris*, (for so the French Chronicles report) who for that horrid act was after fearfully punished in himselfe and his issue. The like hath often happened in the Temples of *Italy*, betwixt that imbestuous faction of the *Guelfs* and the *Gibbelines*, who made no conscience of person or place, but in the time of divine Service have pistolled one another in their pewes, as they were kneeling at their prayers, when the Church hath been full of drawn swords, to the disturbing of the whole Congregation, making no more reverence of the place than a slaughter-house or shambles; upon whose butcheries God inflicted such vengeance, that the one party quite destroyed the other, till they were mutually cut off, and utterly extinguished. Such is the irreligious boldnesse of some, that I heard a Scottishman of note (soon after King *James* came into the Land) speak in the company of prime Gentlemen after this manner, Such a one killed my brother, and I could not meet him in seven yeares after, but at length espying him in the Church on a Sabbath-day, my fury could not contain it selfe, but even where he sate I shot him with my pistoll and slew him, and the arrant puritans (saith he) would have excommunicated me for nothing else but for killing him who had before killed my brother. But though men make flite of these atheistical and sacrilegious butcheries, that God who made man after his own Image, and all men of one and the selfesame earth and clay, will not let them escape his fearfull and terrible judgements.

Neither have the holy Fathers the Popes been altogether free of this sin of Ire and implacability, for we reade in their own Chronicles, that upon the day when the *Sacra Cineris* were celebrated, that was upon *Asb-wednes-day*, in which is used great solemnity, when the great Presbiters and Cardinals according to the custome came to kneel to Pope *Banifate*, to receive the ashes, he took the ashes and vessell in which they were contained, and in great rage flung them in the face of *Prochetus* Archbishop of *Genoa*, with whom he was at oddes, and hated him exceedingly, and changing his words of exhortation and benediction, he violently brake out into this language, Remember O thou man that thou art of the faction of the *Gabelines*, and with those *Gibelines* thou shalt die; for he was of that party, and enemy to the *Guelfs*, whom the Pope favoured. *Stephannus Sextus* because *Formosus* upon his death-bed would not set his hand to his election, (who was Pope before him) when he came to be instated in the Papacy, he commanded him to be plucked out of his sepulcher, and buried in the Church-yard, causing his fingers first to be cut off, and so basely dismembred him being dead, for refusing to subscribe for him being alive. With the like malevolent hatred also did *Sergius* the third prosecute the same *Formosus*, who again commanded his body to be taken out of the second Grave, and brought it into the *Forum* or publike *Rialto*, when the head was cut from the body, and cast into the river *Tiber*, and this he did to insinuate into the favour of *Lotharius* King of *France*, to whom *Formosus* living was in great opposition. Divers other examples of the like malicious nature I could extract out of their Annals, and those remembrancers who have writ the lives of the Popes, which for brevity sake I omit, but am confident withall, that these evil presidents from the Clergy (whose light should shine to others) have been a great encouragement to the Laity to offend in the like, who for the most part paterne their actions, be they good or evil, by their teachers and instructors.

Mahometes Otomannus the Grand Seignior missing but two Cucumers out of his Garden in his returne home, (after solacing himselfe abroad) he in his rage slew two of his *Caramites* with his own hands, being young boyes of choice feature and beauty. And *Commodus* was of that fiery indignation, that when he came into the Bath to wash himselfe, and found it somewhat more hot than usuall, he commanded the Bath-keeper to be thrown into the fornice, and there burne to ashes. And *Quintus Metellus* was of such a testy and cholericke disposition, that having lived some yeares as Consul, and Proconsull in *Spain*, when he heard by the decree of the Senate of *Rome*, *Pompeius* whom he much hated was to succeed him in his command and soveraignty, his anger grew so violent that he diminished his army, and made all the Magazine of Grain and provision of victuall a spoil and prey to the souldiers, he caused all the Bowes and Arrowes in the Army to be broken and knapt asunder, forbidding the Horses and Elephants to have their ordinary and custumed food and fare, nor leaving him at his arrivall any one thing of any moment wherewith he might succour or relieve either himselfe or his Army. *Premexus* a domestick servant of *Archelaus* King of *Macedonia*, with such an intestine hatred persecuted *Euripides*, that one night he watched him when he came late from supper with the King, and in the way let loose fierce Mastiffes upon him, by which he was most miserably torne to pieces. Such also was the grounded and inveterate hate of the unanimous people of *Rome* to *Helioabolus*, that being dead they cast his martyred body into the common jakes of the City with his mother *Semile*, and after flung them into the river *Tiber*, making also an Edict, that his statues before erected should be demolished, and his very name to be rased out of all the monuments of the City, willing (if it had been possible) quite to have extirped his memory. They likewise when the Emperour *Michael Palaeologus* was dead, denyed unto his body any place for Buriall. *Martius Saturnus* much troubled and inflamed that *Hostilius* was by the suffrage of the people preferred unto the Crown and Kingdom, to which he had before aspired, when he saw his malice could not vent it selfe against his competitor, not able to suppress his implacable indignation, and not knowing any meanes to embrew his hands in the blood of his adversary, he could not contain himselfe but shed his own, and falling upon his sword desperately slew himselfe.

Full of cruelty, (and favouring no humanity at all) was that wrath and fury of *Septimus Severus*, who having overcome *Clodius Sabinus* in battail, and utterly defeated his Army, himselfe being taken prisoner, he commanded that he should be transpierced with a sword and slain; but not content with this, he caused his wounded body to be stripped naked, and laid before his Palace as a publike spectacle to all men, so that himselfe might take a full view thereof from the prospect of his window: yet could not all this satisfy his malicious cruelty, but further he commanded a wilde and untamed jennet to be brought forth, to trample and tread upon his face, breast, belly, and the other parts of his body, untill all his bones were bruised and broken in his skin, and he disfigured all over. Nor ended his fury here, for he would not suffer his body (thus mangled and martyred) to be taken thence, till the stench thereof grew so noysome to the place that it could be endured no longer; and then lastly, as a close to the rest, he gave leave that it should be cast into the river. This and the like prove the old adage

adage to be true, *Homo homini lupus*, one man is a Wolfe to another: but I thinke such fire-hearted and powder-brained men are worfe, for no brute Beast will prey upon its like, the Lion will not tyrannize over the Lion, the Bear fall upon the Bear, nor the Wolfe on the Wolfe, onely Man who is sensible and indowed with reason, will not spare his own similitude and likeness.

I have read in *Solinus* an approved Authour, of a strange fowle or bird bodied like a Gryphyn, and equall to it in bignes, onely bearing the face of a man; this ravenous Harpy (for no more proper appellation I can bestow upon it) above all other Creatures desires to make his prey upon humane flesh, and when he hath slain any man and guthted himselfe with his dead carcase, his use is to go to drinke at the next river, in which he no sooner spies his own face, but presently a relenting and repentance commeth upon him, sorrowing to have been the death of a Creature of his own aspect and countenance, which taketh in him such a sensible and deep impression, that after that time he wil never taste the least food or sustenance, punishing his unnaturall act with one the most terriblest deaths that can be invented, Famine. If these roysters, cutters, and washbucklers, those bloody minded Canibals (for they are no better in their brutish condition) would but make this Bird their Embleme, and consider with themselves what sorrow and repentance with a remorse of conscience waites at the heels of every slaughter and murder committed, they would not be so forward to give the lye, strike, stab, nor (that which in seeming of all those Fowle ones appears to the outward view the fairest) be so ready to send or entertain challenges, or meetings in single combats and duels, nor before considering, that he who falls by the others sword in his rage, (and therefore without charity) there is great doubt of his salvation, and the conquerour must dearly answer for his lost soule. Besides, if he escape the justice of the Law, the worme of conscience shall never leave him, but continue him in perdurable torment.

And now to such murders arising from wrath, their strange discovery and judgement. In the Raigne of *Christiern* the second King of *Denmarke*, when some twelve of his prime Courtiers were making merry in a parlour, and amongst them one who was Post-master to the King, it happened that dissention falling amongst them, upon the suddain all the lights (in the tumult) were put out, and one amongst them slain with a poniard, but lights at length brought in, and the Body found murdered and breathlesse, the King desired to have account for his dead subject, the Nobles lay all the guilt upon this Postmaster, but the King with whom he was then gracious, thought it to be done of malice, and perswaded himselfe that he was innocent of the act: they on the contrary alledge that he was the cause of that meeting, that there had been a former grudge and malice betwixt them, and moreover, that when the lights were brought in he was found next to the dead Body, so that they desired the Body to be laid upon a table, and every one singly to lay his hand upon the naked breast of the person murdered, with a deep protestation, that they were innocent of the act, which was done in the Kings presence, and they came all by course according to the manner proposed, but in the Body was found no change or alteration at all: at last came the *Crisor* or Postmaster, and first embracing his feet, and with many teares kissed them, thinking by that meanes, if it were possible, to pacifie his

his just incensed spirit; and at length coming to lay his hand upon the breast of the dead body, a double flux of blood issued from his wounds and posticks; and that in great abundance; by which finding himselfe convicted, he confessed his malicious act; and by the King was committed to the common Executioner. This story the Lord *Henricus Ranzovius*, Vicar generall to the King of *Denmarke*, in all his Dukedomes a man illustrious in Nobility and Learning, relates in his Responsory to the Consulatory of *David Chirani*.

Another suiting to this I finde related by Doctor *Otho Mianster*, in his *Isaferni*; who speaks of a man, who through rankor and hatred had watched his neighbour till he had found meanes by meeting him in the thickets and woods, (a place convenient for such a mischief) to lay violent hands upon him, and murder him; and after escaped without the least suspicion of the fact: but the body being after brought to the *Lizebottenian* Senate, they gave command that one of the hands should be cut off, and hanged up over the dining-table in the common Jayle or Prison. It happened that the malefactor being some ten yeares after committed upon some delinquency, (of no great matter or moment) that he was brought into the same roome, and by accident when hee sat downe to meate, plac't just under the hand, which though it had beene withered and dryed for so many yeares, bled freshly, and dropt upon his trencher; at which all being amazed, the Gaoler went straight to informe the Senate, who sent to examine him, and he being convinced in conscience by that divine prodigy, soone acknowledged himselfe guilty; for which he was committed to the charge of the Executioner, and according to the custome of those Countries, broken upon the wheele.

In the Diocesse of one of the Dukedomes of *Saxony*, commonly called *Gerstenauts*, there lived in one Village a Shepherd and a Rustick or Husbandman, who were of that antipathy in condition, that above all measure they hated one another; and though neighbours and friends on both sides had appointed sundry meetings, to mitigate and reconcile this inveterate malice, yet they found it impossible to be done; and so left them to their giddy and haire-brain'd fury; which gave them now the more scope and liberty to insidiate one another, yet neither of them durst attempt their worst of indignation, as fearing the danger of the Law: Yet they ceased not back-biting, slandering, railing, calumniating openly, besides private whispering and murmuring, (insomuch as in them lay) to take away each others reputation and good fame: and moreover, to devise and seeke out by what meanes they might dammage one another in their goods, chattels, or any other part of their estate, which grew to such unsufferable height, that neither of them able to indure their mutuall incumbrances and detriments, secretly agreed together to make an end of all in single fight; for which they both prepared themselves against the day appointed: The Husbandman provides himselfe of a good Forrest bill, with some other shorter weapons, as a ponyard or a dagger, to speed his enemy if they should happen to close in the encounter: The other causeth a sheephooke to be made of a strong ashen plant, in the bottome a pike of three inches long, sharpened like the point of a needle, and to skrew in and out at pleasure: the head thereof (though fashioned like a hooke) was of massy Steele, yet made with the like skrew; and being taken off, there was another pike of six or seven inches

inches long, inſomuch that the Smith who had the charge of forging the materials, greatly wondered for what uſe it was: Before the day of combat came, ſome was brought to the other of this dreadfull weeping which put him into a great affright, as doubting the ſucceſſe of the combat; but though his courage failed him, yet the canker of his malice ſtill continued, and ſearing open hoſtility, he began to fly ſe ſtratagems, and to de- vilishly ordered the matter, that in the ſilence of the night, when the other was ſaſt ſleeping, he broke into his Cottage and murdered him in his bed; which done, providing him at home of ſuch things as were neceſſary, he be- tooke him to his heels, and fled into the Province of *Heſſia*: The body being found, his ſuddaine flight might eaſily (without contradiction) con- firm who was the Homicide, and therefore the Countrey left off farther inquiry. He now concealeth himſelfe in a private houſe, unſuſpected of any, thinking himſelfe ſecur'd both from purſuit and puniſhment; but Gods Iudgements are neareſt when malefactor. (in that heinous kinde) think them to be fartheſt off, as ſhall appeare by the ſubſequence: for ſoone tyred with the cloſeneſſe of the houſe, (as being ſtill uſed to the fields, and liberty of the freſh aire) he one day walking abroad, happened to come within the Toyles, where the Illuſtrious Prince of *Heſſe*, *Philip* the firſt of that name, was hunting the wilde Boare; and when the beaſt (who was of an extraordinary magnitude) was in the hotteſt of the chaſe, moſt fiercely purſued by the dogges, he ranne directly againſt this Homicide, and goaring him with his tuſks, gave him ſundry mortiferous and deadly wounds, and ſo left him as dead in the place: preſently the Prince came in, and though not knowing the party, in his great commiſeration com- manded his body (yet breathing) to be borne to *Hiriſfeldia*, the neareſt Towne, and all meanes poſſible to be provided for his cure: but all was in vaine, within two dayes he died. In which time he confeſſed all the maner of his former murder to thoſe that were his viſitants; withall affirming, that he ſaw not the ſhape of any Boare, but in him the right figure of the Shepherd, who with his dreadfull ſheep-hooke gave him theſe lacerating and tormenting wounds: which miſpriſion of his is worthy your obſerva- tion, and his Hiſtory is verified by the fore-named Author, Doctor *Otho Melander*.

You may reade in the *Turkiſh* Hiſtory, in the time of Sir *Thomas Glo- vers* being there Embaſſadour, that the ſame noble Gentleman entertained into his family an Engliſh man, and made him one of his Domeſtick ſer- vants, who was not one whom he brought over out of England, but found there as a ſtranger and traveller; whom at his earneſt ſuit, (what for chari- ty, and what for Countrey ſake) hee admitted into his houſe, imploying him in ſundry affaires, in all which he diligently and carefully demeaned himſelfe: But it ſo happened, that the Embaſſadours ſervants being a broad recreating themſelves, a company of the rude and barbarous Turkes gave them ſome affront; in conſequence, from words they grew to blowes, and ſo unto hurliſburly, in which, by the hurling of an unfortunate ſtone, one of the Turkes being hit under the eare, died of the blow: The Engliſh men retire within their priviledge, and the Turkes threaten to pull downe the houſe, and to make ſpoyle of all that was therein for blood (they ſaid) ask t blood, and therefore they would have no ſatisfaction till the offender were delivered into their hands: now this ſervant late entertained was not

in the company, nor out of his Lords doores all that day : briefly, because they said they knew the man, hee was forced to cause every servant of the house to shew themselves ; they with an unanimous voyce clamour That is he, That is he : who was the man that kept house the day of the tumult. His Lord to acquit his innocence, made protestation of the same, but all to no purpose ; that was the man mark't for their vengeance, and none else they would have ; and so hurried him away to prison to be executed the next day : but the same night the Lord Embassadors Chaplaine came to comfort him with godly instructions for his soules health, and the rather because of his knowne innocence. But to cut off circumstance, the prisoner freely confessed unto him that he had slaine a man in England, not in his owne defence, but maliciously, and fled for the murder ; where after travelling through severall Countries, he at length came into Turkie, where he had hoped to have sealed himselfe : Then penitently acknowledging how God in his iust Judgement had found him out in that remote place where he thought to have outworne his vengeance. The day after he was the subject of the Infidels merciless cruelty, who hanged him at the Embassadors gate.

Iohannes Bauarus and *Iohannes Budens* report a strange discourse of a malicious servant, whom the Devill had possessed with his owne diabollicall inhumanity : who taking a virulent spleene from some rough usage by his master, watched his opportunity when he was absent, and shut and barricaded all the doores about the house ; then hee broke open a chamber upon his Mistresse, and when he had contemptuously and despitfully demeaned himselfe towards her, hee after bound her hand and foot, and so left her groveling upon the floore : then he took three young children (the eldest not seven years old) and carried them up to the battlements, and when he espied his master comming home, he called to him, and in his sight first precipitated one childe, and then another, from the top to the pavement, where their bodies were miserably dashed and shattered to pieces, and held up the other in his armes to doe the like to him ; at which the wretched father extremely stupefied, (for who can imagine less) fell upon his knees, and humbly besought the villaine to spare the life of the third, and he would pardon him for the deaths of the former : to which the barbarous homicide replied, that there was but one way in the world for him to redeeme his life ; the indulgent father with teares and intreaties desired to know what that way was : who presently replied, that he should with his knife instantly cut off his nose, for there was no other ranfome for him : The passionate father who dearly tendered the safety of his childe, having now no other left, agrees to the condition, and disfigured and dishonoured his face, according to the covenant made betwixt them ; which was no sooner done, but the inhumane butcher framed a loud and scornfull laughter ; at which, whilst the other stood amazed, the childe which he still held in his armes, he flung to the rest, and then most desperately cast himselfe after, preventing a worse death by torment : and such was the end of this Arch-limbe of his father the Devill, and the fruits of Ire, Anger, Indignation, and Malice.

CHAP. IV.

Gods Judgements against Sloath



Alomon saith of Sloath, Proverbs 19. Vers 15. Sloathfulness cansteth to fall asleepe, and a deceitfull person shall be omitted. And 28. Vers 19. He that tilleth his land shall be satisfied with bread, but he that followeth the idle shall be filled with poverty. Againe, Proverbs 6. 8. Ooe to the Pismire, O sluggard, behold her wayes, and be wise, for she having no guide, governour, nor ruler, prepareth her meate in the summer, and gathereth her food in harvest. How long wilt thou sleepe O sluggard? When wilt thou arise out of thy sleepe? Tet a little sleepe, a little slumber, a little foulding the hands to sleepe: Therefore thy poverty cometh as one that travelleth by the way, and thy necessity like an armed man. This being a sinne generally rather of omission then commission; Examples and the punishments thereof are not so frequent in the holy Texts: nor other Ethnick Authors as those actuall and in continuall agitation; yet as farre as Authentick authority will give me leave, I will strive to delineate and expresse it to the full; that being (howsoever sleighted and unminded) mortiferous and deadly, and therefore subject to judgement and condemnation, it may be the more carefully abandoned and avoyded.

Pride, fulnesse of bread, and idlenesse, which is a neglect of that duty which belongs to God, and a cessation of that consociety and converse which is requisite amongst men, were part of those sinnes which caused God to raine down fire and brimstone upon Sodome and Gomorrah, whose lazinesse and sloath begot incest, adultery, and that most preposterous and abominable sinne, since called (from the place) Sodomety. But I desire first to annalyse and distinguish of the vice, before I proceed to further president.

This fourth head of the beast of Hell, called *Accidia* or *Desidia*, hath a bad root, and spreadeth into many evill branches; for it keepeth from beginning well, and hindereth from ending well. It hindereth good beginnings by six sundry sinnes: The first may be called *Faintnesse*, which is, when a mans love, which ought to be zealous and fervent towards his Creator and Redeemer, is cold, faint, and weake, and therefore made unapt either for Devotion, or Prayer; and this commonly happeneth when he is backward and averse to enterprise any good worke of piety or charity. The second may be titled *Tendernesse*, which is the very couch and day-bed on which the Devill resteth and reposeth himselfe, still prompting to the man or woman; Thou hast bene ever tenderly and indulgently brought up, not borne to trouble thy selfe with any toylefome vocation: thou art moreover of a weake constitution, not able to endure paine or labour, much lesse fasting, or any needfull chastising of thy body; that sighing for thy sinnes were hurtfull for thine health, and weeping for thy transgressions would in time spoyle thine eye-sight, with the like malevolent suggestions; which aptly comply with a sentence of one of the Fathers, *Iustum est cum Deo, ut moriens obliviscatur sui, qui vivus, oblitus est Dei*: Most just it is with God, that

that such men should forget him in their death, who would not remember him in their lives. The third branch is *Idleness*, from whence many evils arise, as witnesseth the holy Text: for when the old adversary of mankind findeth a man idle in his duty towards his Maker, he then findeth him employment in his owne wicked workes: first putting him in minde to think of evill, and then to act it; addicting himselfe wholly to villany, ribaldry, luxury; to neglect time and opportunity, wherein hee might doe much good, and make his way towards Heaven: Where on the contrary, doing much evill, hee prepares his passage to Hell and eternall damnation. The fourth beares the title of *Dulnesse* or *Heaviness*, when we solely incline our selves to drowinesse and sleep; and then are the adversary and his ministers vigilant and waking, to insidiate us in all our senses: and the lesse apt he findes us to the service of God, the more plyant and flexible hee makes us for the workes of Sathan: and such are they, who for one houres sleep will neglect comming to divine Service, to heare the word of God preached, or to be present at the administration of the holy Sacraments: The first is *Refectory perversnesse*, that is, when we lie and snort in sinne, and are sensible and apprehensive of the temptations of the World, the Flesh, and the Devill; yet we neither lift up our heads nor hearts to God by way of contrition, nor implore unto him devoutly by confession, nor lift up our hands unto him, as promising repentance: like that obstinate and wilfull prisoner, who had rather lie rotting in a stinking and noysome dungeon, then take the paines to walke up the staires where the doores stand wide open, to gaine himselfe his franchise and liberty. The sixth may be stiled *Puffblowness*; that is, when we dare not enterprise any pious act (after a good motion) in a diffidence, that God will not assist us in the performance thereof; and this is a foolish dread that some apprehend from their vaine dreames, and may be resembled to such as dare not venture to walke in such a path; because there the snail putteth forth his hornes; or young children, that shun their way for the hissing and gagling of Goese.

These are the six impediments that hinder to begin well; there are six other quite averse, from ending well. The first is *Delay*: for when God putteth into the heart of man to have an appetite, or purpose to doe any good worke, or to repent him of his old sinnes, and prepare himselfe to hewnesse of life: Then comes the old Tempter and whispers in his eare; What needes this early and too forward beginning? thou art yet in thy prime and strength, take the benefit and pleasures of thy youth: it is yet too soone: Age will come on, and then thou shalt have leisure, for when the delights of youth forsake thee, thou shalt in thy decrepit estate have little else or nothing to doe: thus dallying and dandling a wretched soule to its eternall destruction. Most true it is that God saith, At what time so ever a sinner repenteth himselfe of his wickednesse, he will blot out all his offences; but he that made that promise, hath not promised to give the sinner a time of repentance. After *Delay* comes *Negligence*, for whosoever maketh doubts and demurres to turne to God, it is no wonder if he doe it feignedly, superficially, and negligently; and this is a vice generall and avoyded by few: for alas, how many are to be found that use care and diligence in performing their bounden duty to God, and executing that charity in which we are obliged towards our neighbour. The third is *Oblivion* and *Forgetfulness*, and consequent it is, that whosoever is negligent, must needs

be forgetfull; and both these hinder us from a devout confession of our sins to God: for by casting a neglect upon our transgressions and offences, they soone slip out of our thoughts; and when we have occasion to acknowledge them, and be sorry for them, they are quite out of our remembrance; by which the soule incurres great danger of Judgement: Then followeth *Fear* or *Dread*, which is a faintnesse of the heart bred by evill custome, which makes us to grow in a distrust of Gods mercy, and by that meanes to incurre the fearefull sinne of Desperation: of which, not onely former ages, but even the times present afford too many dreadfull examples. And then there is a lazy *Sloth*, which breeds a diminution and abatement of all devotion; and is a disease to the soule, as a Consumption to the body; when in the stead of going on, we rather stand still, or draw backe; and this recreation and desling, if not taken in time, may turne to Infidelity and Apostasie; finnes of that atrocity and diabollicall nature, scarce amongst Christians to be named. Sixty and lastly, there is a *Fond Zeale*, or foolish fervour, by which men weaken their bodies, and disable their spirits by superstitious Vigils and Fasts, by which they thinke to merit Heaven, but in the interim fall into such langor, malady, sicknesse, and disease, that they make themselves disabled, either for the service of God, or following their owne vocation and calling; but of such I presume there be not many.

Examples of
Sloth out of
the Scriptures.

Sloth is no better then the pillow or bolster of the Devil; the originall of many dreadfull finnes, and grievous calamities: of *Marasmus*, a branch whereof we have example out of the Holy Scriptures, *Numb. 11. 4.* And a number of people that was amongst them fell a fasting; and turned away, and the children of Israel also wept, and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt for nought, the cucumbers, and the peppons, and the leekes, and the onions, and the garlick, but now our soule is dried away, we can see nothing but this *Mar*. Again, *Exod. 16. 1.* After they departed from the Mount *Hore* by the way of the red Sea, to compasse the land of *Edom*; and the people were sore grieved because of the way: And they spake against God, and against *Moses*, saying, Wherefore have ye brought us out of Egypt to die in the Wilderness? for here is neither bread nor water, and our soule loatheth this light bread: Wherefore the Lord sent fiery serpents amongst the people, which stung them, so that many of the people of Israel died. We reade further in the first of *Haggai*, *vers. 1.* Thus speaketh the Lord of Hosts, saying, The people say the time is not yet come that the Lords house should be builded: Then came the word of the Lord by the ministry of the Prophet *Haggai*, saying, Is it time for your selves to dwell in your seiled houses, and this house lie waste? Now therefore thus saith the Lord of Hosts, Consider your own wayes in your hearts; yee have sowne much, and bring in little: yee eat, but ye have not enough: ye drinke, but ye are not filled: ye cloath ye, but you are not warme; and he that earneth wages, putteth the wages into a broken bagge, &c. Come to the Gospell, *Matthew 25. vers. 26.* And his Master answered to him and said, Thou evill servant and slothfull, thou knewest that I reapt where I sowed not, and gathered where I strowed not: thou oughtest therefore to have put my money to the Exchangers, and then at my coming should I have received mine owne with advantage: Take therefore the talent from him, and give it to him that hath ten talents; for unto every one that hath, it shall be given, and he shall

shall have abundance: and from him that hath not, even that he hath shall be taken away; Cast therefore that unprofitable servant into utter darkness, there shall be weeping and gnashing of teeth. This drowinesse is also blamed by our Saviour Christ in his Apostles, *Marke 14. 37.* Then hee came and found them sleeping, and said to *Peter, Simon, sleepest thou? couldst thou not watch one houre? watch ye and pray, that ye enter not into temptation.*

From Divine, I come to Ethnick Examples: *Capitolinus* hath left remembered unto us, that *Antoninus Pius* being Emperour, caused the roofes and coverings of all such houses to be taken away, as were knowne to receive any idle people; affirming that nothing was more uncomly or absurd to be suffered, then such idle caterpillars and slow-wormes, to have their food and nourishment from that common-weale; in the maintenance of which there was no supply from their industry and labour. Notorious was the lazinesse and sloath of *Honorius* the Emperour, for where, as it is the custome of all Princes whatsoever, not to set their hand or seale to any Briefe, Grant, or Warrant, before they had diligently perused the contents, lest perchance they might doe something against their honour and dignity; yet he was of that idle condition, that he had neither the patience to peruse himselfe, or to heare read any thing (of what import soever) he was to subscribe: which his sister *Placida* observing, and willing as farre as she durst, modestly to reprove and taxe this strange sloathfulness in him; she devised an instrument or writing, in which the Emperour had contracted her his onely sister to a most vile, sordid, and contemptible fellow, who used about the Court, and was generally knowne to all; which done, she caused that paper to be shuffled in amongst many others upon the sealing day, to which the Emperour set his hand and signet: and the next morrow she came and prostrated her selfe to him, weeping, and complaining to him of her infelicity and strange disastrous fortune; at which the Emperour wondering, demanded the cause of her so great sorrow and heavinesse: to whom she shewed the writing, and his hand and seale to confirme it: at which being more amazed, he made a great protestation, that he never had any such thought or purpose; of which the wise and discreet Lady taking advantage, she told him the whole circumstance how every thing came about, and that it was her owne Act; withall beseeching him (under pardon) to avoid the like or greater inconvenience, which might trench upon the honour and discretion of his sacred Majesty: which was delivered in such passionate and affectionate language, that the Emperour received it from her gratefully, and reformed that error in himselfe for ever after.

This drowisie and snorting sinne, howsoever in outward appearance it seemes innocuous and harmelesse, neither dammaging the party infected therewith, nor others, yet hath many virulent and bitter impendencies, which alwayes hang over it, as may appeare by History; tyrannizing over the strong, and insulting over the mighty: For example, the invincible *Hercules*, whom neither Giants, Savage Beasts, Serpents, nor Monsters, could withstand; after all his active and immutable labours, when hee gave but the least way to sloath and idlenesse, it brought him to his utter ruine and destruction; who casting off his Lyons skinne, and laying aside his mortiferous club, with his fatall shafts and bow, betook himselfe unto all effeminacie: inso much, that changing his masculine habit, he put on

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the loose garments belonging to women, that he might the more freely insinuate into the good grace and favour of *Omphale* Queene of the Lydians, of whom he was perditly inamoured: At whose command he fashioned those his stubborne and rude fingers (before employed in quelling Tyrants, and subduing Monisters) to spinne, card, and draw a corse and untoward thread from the distaffe; but what was the end of this sloathfull effeminacie? His chaste wife *Dianeyra* hearing how strangely he had lost himselfe, both in his person and reputation of the world; thinking to recall him from this dull and sleepey Lethargy, sent him a shirt for a present, (but ignorant that it was poysoned) which hee had no sooner put on, but it instantly putrified and infected his body all over, cleaving so fast to his skinn, that in striving to plucke away the linnen, he tore the flesh from the bones; so that overcome with the anguish and insufferable torture of the poyson, he built a huge pile of wood which he had torne from the trees that grew upon Mount *Oeta*, to which having put fire, it no sooner grew into a violent flame, but first having cast in his club, and then his Lyons spoyle, he afterwards threw himselfe, where he was burnt to ashes.

The like we reade of the great Assyrian Monarch *Sardanapalus*, whose brave Predecessors from many discent, employed themselves in warlike expeditions and marriall affaires, all of them great undertakers, and some mighty Conquerours, insomuch that the Nation was dreaded throughout the world; but this last and worst abandoning all masculine vertue, gave himselfe onely to sloathfull delicacy, luxury, and base metriculosity, in that abject and sordid manner that laying aside all that sublimity and excellence which belongs to regall Majestie, he forooke his virill habit and ornaments, willing if it had beene possible to have altered his noble sexe by putting on female habit, and sequestering himselfe from his martiall Nobility, and Counsellors of State, convert, and had consociety onely with Whores, Bawdes, Panders, Eunuches, and Catamites, insomuch that he made his Royall Palace worse then any Burdeile, or common Brothelhouse: which his Nobles and Peeres impatient to indure, when neither humble intreaty, perswasion, counsell, nor menaces could divert him from his sloath and idlenesse, they made an insurrection against him: And under *Arbaces* the Generall, having first seized all the Castles, and places of strength, belonging to the Empire, they besieged him in his Pallace, proffering him even then, if he would change his loathed sensuality, they would likewise alter their purpose of deposing him; but this desperate Devill, constant in his ruine, despising their indulgent proffers, and preferring his beastly and abhominable lusts before life or honour, whilst they were yet in parley, or before returned them any answer, gathered together all his Gems, Jewels, and Treasure, even his whole Magazine, which amounted to an infinite: Then all his Prostitutes and Concubines, with the whole brood of Brotheltry, and setting fire on the whole *Seraglio* at once, leapt in himselfe amongst them; than which incendiary, no more acceptable sacrifice could have beene made to the Devill.

Moreover, what greater Conquerour then *Julius Caesar*, eterniz'd through all Ages for his magnanimity and valour, of whose brave and heroicke Actes to give a full expression, would aske a voluminous Chronicle, who more wakefull, provident, active, adventurous, laborious, industrious? and never out of agitation, till he had attained unto that height of supremacy

macy at which he aimed, which was no lesse then to be the sole Monarch of the world, but after when he came to submit himselfe to the affect of peace, and ease, and was no longer in action, he fell into many monstrous finnes, and horrible and hatefull adulteries: for thus *Suetonius* reports of him, Hee vitiated and corrupted many illustrious Matrons: (I say not all, after he came to be perpetuall Dictator, which in effect was Emperour) but these are remembred amongst others; He stuprated *Passumia* the wife of *Servius Sulpicius*, *Lidia* the wife of *Aulus Gabinius*, *Tertulia* the wife of *Marcus Crassus*, and *Mucia*, of *Cneius Pompeius*: divorcing himselfe from his owne wife, hee was said above all others to be most inamored of *Servilia* the mother of *Marcus Brutus*, whose love he bought with a Jewell valued at sixe hundred *sestertij*; hee vitiated also *Iunia Tertio*, the daughter of *Servilia*, and wife of *Marcus Crassus*. Hee was said also to devore himselfe to the love of divers Queenes, as *Ennia Mauria*, the wife of King *Bozades*, and *Cleopatra* most amorously above the rest; with whom hee banquetted and rioted night and day, from the Sunnes uprising to his sett, and from the twilight to the dawning of the day, and in the same ship and bed accompanied her through Egypt, almost to the Confinnes of Ethiopia, by whom hee had a young sonne called *Casaria*: Hee is also reckoned amongst the *Cinadi*, and to bee a *Pederastes*, that is, one abused against nature; of which, with *Mamurra Terentius* he is taxt by *Catullus*: which aspersion *Suetonius* labours to acquit him of, in these words, *Casars* great familiarity and bed-fellowship, with *Nicomedes* King of Bithynia, (wich was he with whom he was suspected) doth no way hurt or blemish the modesty of *Casar*: of whose bloody burchery in the Capitoll who hath not heard? Thus you see even in the greatest and most active, when they fall into this *Mollities*, and pillowy sluggishnesse, what effects it workes upon them, and what fearefull judgements it brings upon them; for doubtlesse there is scarce a whoredome acted, or adultery committed, no incestuous congression, or pathick preposterous luxury, in which this *Socordia*, this snaylie and sluggish vice hath not a predominant hand. Of the last, modesty will scarce suffer me to speake, or almost to name, being more then brutish and altogether abominable. And before I enter on the former, give me leave to remember unto you some few of these soft, idle, and effeminate fellows, which merit rather the names of Musk-cats, then men. *Augustus Caesar* in sundry of his Epistles writen to *Mecenas*, expresth his tenderpesse, softnesse, and delicacy; but especially in that where hee delivereth himselfe to this purpose: Farewell *Mecenas*, the Honey of Nations, the Ivory of Etruria, the Lafer of Aretinum, the Margarite of Tibur, the Smarage of the Gilneans, the Jasper, Berill and Carbuncle, &c. strange Mellite and oily Gnatonicall language, (being seriously intended) to a subject from so great and wise an Emperour: yet the learned and grave *Seneca* calls him *Mecenasem discitum mollicius, eius delicias, & portentosum orationem*: His dissolute or unguerded *Mecenas*; his most effeminate delicacy; and portentous speech: who saith farther of him, that he was able to give an excellent example of the Roman Eloquence, if too much felicity and worldly prosperity, mixt with ease and idleness, had not mollified and enervd his spirits. So also *Macrobius* and *Crispian* both report of him. *Caius Duellius* after he had triumpht over the Carthaginians, and returned thence a glorious Conquerour, grew unto that voluptuousnesse and lazinesse, that he gave himselfe

over to all the intemperances of lust and riot; for if he went at any time by invitation to banquet or feast abroad, hee had a Trumpet or a Coronet to sound him to the place; and when the meeting dissolv'd, to usher him back to his owne house.

The *Masculines* were with this lazie luxury so contaminated and infected, that they imitated women in their habit and gesture, perfuming their haire with precious unguents; and then bound up their lockes with laces and ribbands: hence grew a proverbe to their lasting disgrace; if any man was seene to spruce up himselfe too curiously; they would say unto him, *Thou comest but now from Masilla*. And of this un-masculin condition, were *Abram*, *Ariston*, *Christine*, *Dyscrates*, *Argyrim*, *Berytus*, *Nabris*, *Aristodamus*, *Andramis* King of Lydia, with infinite others; perpetually and unto all posterity made notorious for their sloath, and branded for their idlenesse.

How apt is plenty and fulesse of bread to alter even the best natures, and of men to make monsters! *Augustus Caesar* was a wise, discreet, and well-govern'd Prince, and celebrated for many rare vertues: yet it is related of him by *Suetonius*, *Sextus Aurelius*, and others; that he was accustomed to lodge nightly with twelve hee Catamites of the one side, and as many the Prostitutes of the other; who rejecting his wife *Scrubonia*, contracted himselfe to *Erota*, who was glad to hasten the nuptials; lest her great belly should be discovered: and though hee were a bondslave to lust, he used to punish it in others with all severity; (for so the former Authors report of him) at a Feast where was a great assembly of the *Patricians*, and Senators with their wives; in the middle of the service, betwixt the second and third course, (not able to containe himselfe any longer) heooke by the arme one of the beautifullst Matrons, (whose husband was present as a guest) and led her into a with-drawing roomes; where after some stay he brought her backe to her seat, with her linnen ruffled and out of order, and a great flushing in her face, which was palpable to all there present. He is also said to have stuprated *Tertullia*, *Terentilla*, *Drusilla*, *Salvia*, *Citiscenia*, and others.

But more prodigious were the lusts of his Successor *Tiberius*, who according to *Tranquillus*, devised a feller or vault, which was as a schoole of Venerie; and where all libidinous acts were practised in his owne presence. In the woods also he built venereall Groves; where prostitution was daily practised; with some things fearefull to be named. And as there were many prodigious examples of *Neroes* cruelty, so there are also of his incontinence and luxury; all which adde to his hatefull and abhominable life, to make it the more infamous, who most irreligiously committed a rape upon *Agrippa*, one of the vestall Virgines, to whom it was held worse then sacrilege to offer the least violence. Hee caused from the beautifull childe *Sporus*; his virill parts to be cut away, indeavouring to have made him a woman (if Art could have done it;) and then to have married him, and so he did: from whence grew a saying, made common in the mouthes of all, Happy had it beene for Rome and the Empire, if *Neroes* mother had beene such a wife as *Sporus*. Many of his actions are too obscene for modesty to utter; Hee had naturall congresses and consociety with his naturall mother *Agrippina*; He caused also one *Dorophon* a freed man to be cut like *Sporus*, and married him also. Thus farre of him *Tranquillus*, but much more *Cornelius Tacitus*. Caligula

Caligula incested his owne sisters, and prostituted them to his slaves and vassals; that in the cause of *Aemilius* they might be condemned as adulteresses, or vitiated persons, which otherwise had gone against him. *Evodia* the wife of *Caius Pise* he violently tooke from him, and made her his Empresse; but within two yeares being tyred with his new Peere, he turned her off to grazing; and then he tooke from *Caius Memmius* his wife *Lollia Paulina*, and in a short time repudiated her also; confining them both from marriage, or to have consociety with any man whatsoever. He was much enamoured of one *Cesonia* a beautifull Damsell; and his custome was to his private friends oft to shew her naked. Hee was said much to love *Marcus Lepidus*, and *Marcus Nesor* the *Pantomime*, (which is a Buffoone or common Jester) for no other cause, but only for the commerce of mutuall and alternate brotherly; of these and many other his brutish ribaudries witnesseth *Suetonius*.

The Emperour *Commodus* in like manner constuprated his owne naturall sisters, in the sight of his other Paramores and Prostitutes, and then offered them to his friends, such libidinous wretches as himselfe, to have the like congresses with them: being a young man he was a scandall to all those whom he made his companions; and they reciprocally were scandalized by being in his company: These with infinite others of his licentious irregularities are recorded by *Lampridius*. Hee had also (as the same Author testifies) three hundred Concubines of selected forme and feature; chosen out of the families of the Senatours and Patritians; and as many choice young men of sweet aspect and undespised proportion; taken out of the best of the Nobility; and with these hee did continually riot, drinke, and wanton in his Pallace, where were used all immodest postures, and uncomely gestures, that the very Genius of lust could devise: so that his Court shewed rather a common stews, then the royall dwelling house and mansion of a Prince.

Gordianus Junior, who wore the Imperiall purple with his father, absenting himselfe from all warlike employment, lived in lazinesse and ease; giving himselfe solely to voluptuousnesse and carnall concupiscence, having at once two and twenty Concubines, and by every one of them three or foure children at the least; for which by some he was called the *Priapus* of his age: but by others (in scorne) the *Priapus*. And *Proculus* the Emperour in one expedition, (besides many other spoyles) tooke captive an hundred *Sarmatian* Virgines; all which hee boasted not onely to have viriated and deflowred, but to have perpetrated, or more plainly got with childe, within fifteene dayes, for so *Flavius Vopiscus* reports of him; as also *Sabellius*, in *Exemplis*. *Heliogabalus* that Monster of nature, gathered together Bawdes, Whores, Catamites, Pimps, Panders, Rounsevalls, and Stallions, (the very pest and poyson of a Nation or People) even till they grew to a great multitude: to which he added all the long-nosed vagabonds, and sturdy beggars he could finde; for these they say have the greatest inclination to libidinous filthinesse, and these he kept together and maintained at his great charge, onely to satise his brutish humour: Therefore *Lampridius* writing to the Emperour concerning his prodigious Venery, useth these words; Who can endure a Prince who committeth lust in all the hollowes of his body, when Roomes, Cages, and Grates, the receptacle and denes of wilde beasts cannot amongst them all shew a beast like him. He also kept cursors and messengers, who had no other employment, but to ride abroad, and seek out for these

these *Mafus*, and to bring them to Court, that he might pollute and defile himselfe amongst them: But these whose dissolute and sloath-infected lives have growne to such an execrable height of impudence, have not escaped Gods terrible Iudgements by miserable and tragick ends; as you may read in the premises, where I have had occasion to speake of the same persons, though to other purpose.

I will prosecute this further by example, wherein the effects of this dull and drowlie vice of idlenesse and sloath, shall be better illustrated, and in none more proper, then that of *Agistus* and *Clitemnestra*: for *Agamemnon* King of *Mycena*, (and brother to *Menelaus* King of *Sparta*, the husband of *Helena*, raviht thence by *Paris*, one of the sonnes of King *Priam*) being chosen Generall of the *Grecian* Army, in that great expedition against *Troy*, for the rape of that *Spartan* Queene: In his absence he left *Agistus* to governe his family, and mannage his Domesticke affaires, who lull'd in ease, and loytring in idlenesse, and she a lusty Lady, and lying in a widdowed and forsaken bed, such familiarity grew betwixt them, that at length it came into flat adultery; of whom the Poet thus ingenuously writes:

Queritur Agistus, quare sis factus adulter?

In promptu causa est, Desidiosus eras, &c.

Aske any why *Agistus* did

Faire *Clitemnestra* woe,

'Tis answer'd: he was idle, and

Had nothing else to doe.

Now this *Agistus* was before espoused to a young Lady the daughter of *Phocas* Duke of *Croephen*, whose bed he repudiated, and sent backe to her father: For the love of this Queene of *Micena*, of whom he begot a daughter called *Egiona*; and in the absence of his Lord and Master (supported by the Queene) tooke upon him all regall authority, and was obeyed as King. Now *Agamemnon* had a young sonne called *Orestes*, who was then under the tuition or guardianship of a worthy Knight called *Falibius*; who fearing lest the adulterer and the adulteresse might insidiate his life, he conveyed him out of the Land, and brought him to *Idomeneus* King of *Creet*, a pious and just Prince, who undertooke to bring him up, educate, and instruct him like the sonne of such a father; and protect him against all his enemies whatsoever.

Imagine now the ten yeares warres ended, *Troy* sackt and spoyled, rakt to the earth, and quite demolished; and *Agamemnon* at his returne the very first night of his lodging in the Palace, cruelly murdered in his bed by *Agistus* and the Queene. By this time *Orestes* being of the yeares able to beare Armes, and having intelligence how basely his father was butchered, and by whom he made a solemne vow to avenge his death upon the Authors thereof, and to that end besought aide of the King *Idomeneus* his foster father and protector, who first made him Knight, and furnisht him with a competent Army. To assist whom came *Falibius* his first Guardian, with all the forces he could levy, as also *Phocas*, whose daughter *Agistus* had before forsaken: These sped themselves so well, that in few dayes they entred the Land, and after laid siege to the chiefe Citie called *Micena*, where the

Queene

Queen then lay (for *Agistus* was at that time abroad to solicit aid against invasion, which he much feared) but finding the gates shut, and the walls manned, and all entrance denied, they made a fierce assault, and though it was very courageously and valiantly defended, yet at length the City was taken, and the Queen surpris'd in the Palace, who being brought unto the presence of her son, all filiall duty set apart, and forgetting the name of mother, he saluted her onely by the title of Adulteresse, and Murderesse, and when he had thundered into her eares the horridnesse and atrocity of her crime, having his sword drawn in his hand, he suddenly transpierced her body, and left her dead upon the pavement, as an expiation or bloody sacrifice to appease the soul of his dead father. Some would aggravate the fact, and say, that he caused her breasts to be torne off, (she being yet alive) and cast to the dogges to be eaten, but that had been a cruelty beyond nature, for a son to exercise upon a mother; now whilst these things were in agitation, *Agistus* had gathered an Army for the raising of the siege, and reclaiming the City, of which *Orestes* having intelligence, ambushed him in his way, and had such good successe, that having encompassed him in, he set upon his Forces, both before and behinde, routed them, and took *Agistus* prisoner, whom after he had put to the greatest tortures that humane apprehension could invent or devise, he commanded his body to be hanged in chaines upon a gibbet without the City, the place where malefactors were executed, there to remain till it dropped thence limbe from limbe: all this comming to the ear of the adulterate brood *Elysse*, (who was said to have been accessary to the death of *Agamemnon*) she in extreme sorrow for the disaster happened to her father and mother, despairing, strangled her selfe, and *Orestes* after he had more considerately pondered his cruelty towards his mother, which (howsoever just) had better to have come from any mans hand than his own, and further, that in the mouthes of all men he was held no better than a matricide, (a name hatefull both to God and man) he upon this grew into a great melancholy, and from melancholy to madness, never being able to recover his senses after. It being worthy observation, what murders, revenges, adulteries, divers selfe-killings, and what not arise from this (seeming harmelesse) drowisie, and sleepey sin of idlenesse; of which I will present you further with a strange and most lamentable story.

Dom. Ioannes Gygas postilla sua, parte secunda, pag. 200. A noble and vertuous Lady who had a lasie and drowisie Chambermaid, and as one bad quality seldom or never goeth without another, she was of a testy disposition, and of a snappish and curst tongue; it happened that her mistresse upon a time chiding her for her neglect and sloath, she began to mander and murmur, and in the end to give her Lady very crosse and untoward language, at which being much incens'd, she gave her a box on the ear, at which she fell down upon the floor, as if she had been halfe slain, and multiplying many bitter and despightfull words, told her Lady that blow should never be forgot nor forgiven. Who somewhat sorry, as fearing she had strook her too hard, left her mumbling the devils *Pater noster*, as we say, and minded her no farther. But the devill would not let slip this occasion, putting her in minde, to accuse her Lady of Adultery, and day nor night she could be in quiet, till she had so done: at length attending a fit opportunity when she found her Lord in private, the subtle shrew interrupted him after this manner; Noble

A strange story of a sloathfull Chambermaid.

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ble Sir, (with pardon craved for my boldnesse) I have a strange secret to acquaint you with, were I assured of your silence, but I am afraid that my zeal and tender care I have of your honour may be misprised, and that punishment which belongeth to others may redound upon my selfe to mine own ruine; at which the Crocodile wept, and her Lord longing to know what the matter was, protested secrecy, and bid her say on: when she thus proceeded, I know (Sir) that you are confident of the modesty, purity, and conjugall chastity of your Lady, as wholly devoted to your love, having no other rivall or competitor in her affection; but to my great sorrow I speak it, she violates her matrimoniall tie, and adulterates your sheetes in your absence, not with a Gentleman of any of fashion, or quality, but with one of the Groomes of your stable, which I most humbly beg of your honour that you will keep private to your selfe, till I make you eye-witnesse of what I speak, and bring you to the place where this ungodly congress is frequently used betwixt them. And here she broke off abruptly as if teares constrained by sorrow had stopped her in her further relation.

At this discourse the Nobleman was stupified, and though he ever found her indulgent and affectionate towards him, and could never tax her of the least lascivious glance or incontinent gesture, yet he remembered that when his custome was to rise early to hunt, or hawk, or to survey his Parkes and grounds, he found her scarce up or ready when he came backe to break fast, and then his jealousie began to suggest him that in that interim this wickednesse might be committed; and so growing full of thoughts, he left her (the devils agent) to attend the event, who let slip no occasion to prosecute the mischief that she had begun, but finding him coming early one morning (after his sports) and knowing her Lady was then in bed, ran presently to the stable and called one of the Groomes in haste, and told him he must run suddenly to her Lady in her chamber, for she had a serious businesse in which to imploy him, which she did with such fervency, that the Groom ran to the chamber as if it had been for life and death, (and so indeed it proved) and finding his Ladies door open, entered: in which time she calls her Lord, and hastens him to the place, but before he came thither, the Lady spying the Groom to rush so suddenly into the chamber, called him bold and saucy varlet, and (ignorant of the deceit) flung bed-staves at his head, and not having the patience to hear what he had to say for himselfe, bad him get him thence with a vengeance, whom his master met just at the door, and with his sword ran him through, so that without speaking he fell dead in the place, and there in the heat of fury, ere she had the leisure to aske what the matter was, he as she lay in her bed and without any question or answer expected transpierc'd her to the heart, whose chaste soul (no doubt) mounted unto that blessed place of rest to which her piety, devotion, and charity in her life time chiefly aymed; now as he stood leaning upon his sword so lately imbrued in the blood of these two innocents, having a thousand chimeras in his brain, and her flinty and obdurate heart mean time relenting at the horridnesse of the strage committed, she could keep her own devillish counsell no longer, but presently burst out into this language: Alas my Lord, what have I done? Never was Lady more chaste or constant to the bed and embraces of her husband than she who here lies weltering in her innocent blood, whatsoever I spake of her was false and untrue, as meerly suggested by the devill, and this I maliciously devised in revenge

of

of a blow he gave me to correct my Lustfullnesse and Slothfullnesse, which not able in my ill disposition to digest, I, lamely and I am sole author of their commiserated and much to be lamented deaths, which hath happened more disastrous than I expected. This being so feelingly and passionately delivered, strooke such a deep impression into him, that sometimes casting his eye upon his honest and faithfull servant, and then upon his vertuous and untainted Wife, being posselt with a world of distractions at once, which swayed him above the strength of nature, he first dispatched her of life, and after fell upon his own sword, making up the fourth in the Tragedy.

If you expect to hear further judgements inflicted upon this sin, every Sessions and Assises through the Kingdom can afford presidents sufficient, how many children are brought to the execution place, who complain of their parents for their idle and slothfull bringing up, who being neither set to school, nor put to manufacture or trade, whereby to get their livings, have been found to filchy pillage, steal, and break houses, which brings them at length to the Gallows: what fills the Bridewells and Correction-houses with so many rogues and vagabonds? But idlenesse? what makes so many murtherers and high-way beggars, so many brothers of the broad-shaft, who not able to compass a sword or pisholl, will adventure to set upon men and rob them, with staves, bats, and cudgels? what makes so many pimps, panders, apple-squires, bawdes, prostitutes and whores (the very cankers and impostumes of a Common-weale) but sloth and idlenesse? and what are the fruits of their ribaldries and quimeries, but aches and itches, for peegues, fluxes, rheumes, catarrhes, and a thousand other diseases? who though they escape the rope (which is the pretense and suddenest cure for them all) yet the best houses they can hope to purchase, are lame spittoes and hospitals. I need not aggravate these any further, as not being things private, rare, or scarce happening in an age; but as common as *Novissima Universa*, for scarce a monthly Sessions passes here in the City, without hanging and carting.

To prevent which, and to avoid the manifold mischiefs incident, nay impending over this sin of sloth and idlenesse, let every man and woman in the fear of God apply themselves to their severall vocations and callings, to supply (as far as in them lies) the necessities belonging to this life, and to become industrious and laborious members of the Church and Common-weale; and for the life to come, to take the benefit of our Saviours *Watch therefore, for ye know not at what hour your Master will come*: of this be sure, I bid if the good man of the house knew at what watch the thief would come, he would surely watch, and not suffer his house to be digged through. This condemneth sleepy sloth and drowzie negligence; neither is doing good onely commanded, but the negligence and omitting of doing good is damnable and subject to everlasting torment, as you may read *Matth. 5. 22*. *Then he shall saye to them on the left hand, depart from me ye cursed into everlasting fire, which is prepared for the devill and his angels, for I was an hungred and ye gave me no meat, I thirsted and ye gave me no drinke, I was a stranger and ye took me not in, I was naked and ye clothed me not, I was in prison and ye visited me not*: and these are the finnes of omission. Their judgement is not for taking away the bread from the hungry, and drinke from the thirsty, but for not supplying them with such necessities when they stood in want thereof (for this is spoken of the poor members of Christ.)

Christ.) I conclude with this sin of Idleness thus, most sure we shal all *Rede-
derationem*, that is, answer for every idle act, when we shall render an ac-
count for every idle word.

CHAP. V.

Gods Iudgements against Covetousnesse.



His Vice is defined to be a dishonest and insatiable de-
sire of having, which is superabundant in desiring, ac-
quiring, and keeping, but altogether deficient in par-
ing with, or giving: this inordinate desire of riches is
quite opposite to Liberality, and to Justice, which
ought to distribute *sumum cuique*, and may be divided
into these four Heads, *Mortall*, *Veniall*, *Capitall*, and *Ge-
nerall*. It is called mortall, when a man taketh or reteines that which be-
longeth to another man unjustly; and then it is either *Theft*, *Rapine*, *Vsury*,
or *Deceit* in buying or selling, or else when we prefer the inordinate love of
riches before our love to God and our neighbour. And then called veniall,
when though we love wealth, we use no indirect course to get it, nor hinder
others by our illiberality or gripplenesse to keep it, and may be called good
husbandry. It is capitall, and so called, because it is the head of many
other sinnes, and exceedeth either in retaining, from whence ariseth *abdu-
ration* against pity, which is also called *inhumanity*, or the unquiennesse of
the minde, which begets superfluous solicitude and care: or *violence*, when
we take from others unjustly and by force: or *fallacy*, when we equivocate in
our bargaines: or *perjury*, when we use an oath to confirme it: or *fraud*,
when for gain we sticke not to deceive: or *prodicion*, and that was the sin of
Iudas, who for a price betrayed his Master. It is called generall, because of
it there be many *species*, one specially consists either in the defect of giving,
or the excesse in the desire of having: of the first in giving, he is called
Parcus who giveth little, *Tenax* who gives nothing, *inimicus* who parts with
that he gives with great difficulty. *Excesse in acquiring* consists in gaining
filthily, or unjustly; filthily, by illiberall acts, as striving to enrich ones
selves by base, vile, and sordid meanes, in which is included all meretricall
gain got by prostitution or panderisme, with the like: and amongst these
unjustly avaritious, are numbered, *Vsurers* guilty of oppression and extor-
tion, *Theeves* who rob either openly or privately, *spoilers* of the dead, false
Executours, &c. and *Dicers*, who covet to prey on the goods of their friends
living.

And this grand vice with all the severall branches thereof is condemned
in the holy Scriptures, *Gen. 18. 21.* Moreover provide thou amongst all the
people, men of courage, fearing God; men dealing truly, hating covetousnesse, &c.
It is the tenth Commandment, *Thou shalt not covet thy neighbours house, nei-
ther shalt thou covet thy neighbours wife.* And *Levit. 19. 11.* *Thou shalt not steal,*
neither deal falsely, neither lye one to another, thou shalt not do thy neighbour
wrong, nor rob him. *Deut. 23. 20.* *Thou shalt not lend upon usury to thy bro-*
ther, that the Lord thy God may blesse thee in all that thou settest thine hand to,

in the land whether thou goest to possesse it. Iob 20.15. He hath devoured substance, and he shall vomit it, for God shall draw it out of his belly. And 27.8. For what hope hath the hypocrite when he hath heaped up riches, if God take away his soul. Psal. 62.10. Trust not in oppression nor in robbery, be not vain, if riches encrease set not thine heart upon them. Prov. 1.19. Such are the ways of every one that is greedy of gain, he would take away the life of the owners thereof. Ier. 8.10. Therefore will I give their wives unto others, and their fields unto them that shall possesse them, for every one from the least unto the greatest is given unto covetousnesse, and from the Prophet unto the Priest every one dealeth falsely. Ezech. 18.7. He that hath not oppressed any, but hath restored the pledge to his debtour, he that hath spoiled none by violence, but hath given his bread to the hungry, and hath covered the naked with a garment, and hath not given forth upon usury, neither hath taken any increase, but hath withdrawn his hand from iniquity, and hath executed true judgement between man and man, and hath walked in my statutes, and hath kept my judgements, to deal truly, he is just, and shall surely live, saith the Lord. Matth. 6.24. No man can serve two masters, for either he shall hate the one and love the other, or else he shall leane to the one and despise the other, ye cannot serve God and riches. Luke 12.15. Wherefore he said unto them, take heed and beware of covetousnesse, for though a man have abundance, his life standeth not in his riches. Iohn 12.4. Then said one of his Disciples, even Judas Iscariot Simons son which should betray him, Why was not this ointment sold for three hundred pence and given to the poor? now he said this not that he cared for the poor, but because he was a thiefe and had the bag, and bare that was given. It is Radix omnium malorum. 1 Tim. 6.10. For the desire of money is the root of all evill, which whilest some lusted after they erred from the faith, and pierced themselves through with many sorrowes, for they that will be rich fall into many temptations and snares, and into many foolish and noysome lusts, which drown men in perdition and destruction. Covetous men are contemners of Gods Word, Matth. 13.22. And he that received the seed amongst thornes is he that heareth the Word, but the cares of the world, and the deceitfulness of riches choak the Word, and he is made unfruitfull. It is no better than idolatry, Col. 3.5. Mortifie therefore your members which are on earth, fornication, uncleannesse, the inordinate affections, evill concupiscence, and covetousnesse, which is idolatry. They are miserable and vain, Iob 20.19. He hath undone many, he hath forsaken the poor, and hath spoiled houses which he builded not, surely he shall feel no quietnesse in his body, neither shall he reserve of that which he desired, there shall none of his meat be left, therefore none shall hope for his goods, when he shall be filled with his abundance, he shall be in pain, and the hand of the wicked shall assail him, he shall be about to fill his belly, but God shall send upon him his fierce wrath, and shall cause to raine upon him, even upon his meat, &c. They are not capable of everlasting life, Col. 6.10. Nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners shall inherit the Kingdom of God. Many more Texts there are to the like purpose, but I come nearer to shew you examples of Covetousnesse, and the punishments thereof out of the sacred Scriptures.

We reade Iosh. 7.20. And Achan answered Ioshua, and said, I have sinned against the Lord God of Israel, and thus and thus I have done, I saw amongst the spoiles a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, and I covered them, and behold, they lie hid in the earth, in the midst of my tent, and the silver under it. It followeth, Verse 24.

Then Joshua took Achan the son of Zerah, and the silver, and the garments, and the wedge of gold, and his sannes, and his daughters, and his oxen, and his asses, and his sheep, and his tents, and all that he had, and all Israel with him brought them to the valley of Achor: and Joshua said, inasmuch as thou hast troubled us, the Lord shall trouble thee this day: and all Israel threw stones at him, and burnt them with fire and stoned them with stones, &c. It was also punished in Nabal, 1 Sam. 1. 25. who was churlish, grapple, and covetous, and ungratefull to David and his servants: for which the Text saith, Verse 36. And about ten dayes after the Lord smote Nabal that he died: who not onely lost his life, but had his wife Abigail given unto David, whom he before despised. Ahab King of Israel for coveting of Naboths vineyard, and by the meanes of his wife Iezabel putting him to death, that her husband might take possession thereof: hear his terrible judgement that followed, 1 Kings 21. 17. The Word of the Lord came to Elijah the Tishbite, saying, Arise, go down to meet Ahab King of Israel which is in Samaria, lo, he is in the vineyard of Naboth, whither he is gone down to take possession of it: therefore shalt thou say unto him, thus saith the Lord, hast thou killed, and also gotten possession: and thou shalt speak unto him saying, thus saith the Lord, in the place where dogs licked the blood of Naboth, shall dogs lick even thy blood also, behold, I will bring evil upon thee, and will take away thy posterity: and will cut off from Ahab him that pisseth against the wall, as well him that is shut up, as him that is left in Israel: and I will make thy house like the house of Ieroboam the son of Nebat, and like the house of Baasha the son of Ahijab, for the provocation whereby thou hast provoked and made Israel to sin: and of Iezabel saith the Lord, saying, the dogs shall eat Iezabel by the walls of Iezreel: the dogs shall eat him of Ahabs flockes that die in the City, and him that dieth in the fields shall the fowles of the air eat, &c. Now what more fearful judgement could have been pronounced against them? all which punctually happened unto them according to the Prophets saying.

Further, we reade Esay 1. 23. Thy Princes are rebellious, and companions of thieves, every one loveth gifts, and followeth after rewards, they judge not the fatherlesse, neither doth the widows cause come before them, therefore saith the Lord God of hostes, the mighty One of Israel, Ah, I will ease me of my adversaries, and avenge me of mine enemies. Ier. 22. 17. Thine eyes and thine heart are but onely for thy covetousnesse, and to shed innocent blood, and for oppression, and for destruction, even to do this: Therefore thus saith the Lord against Iehoiakim the son of Josiah King of Iudah, they shall not lament him, saying, ah my brother, and ah my sister: neither shall they mourne for him saying, ah Lord, or ah his glory, he shall be buried as an asse is buried, and cast forth without the gates of Ierusalem. Ezech. 22. 27. Her Princes in the midst thereof are like wolves, ravening the prey to shed blood, and to destroy soules for their own covetous lucre. In thee have they taken gifts to shed blood, thou hast taken usury, and the increase, and thou hast defrauded thy neighbour by extortion, and hast forgotten me, saith the Lord God, behold therefore I have smitten mine hands upon thy covetousnesse that thou hast used, and upon the blood which hath been in the midst of thee: I will scatter thee amongst the heathen, and disperse thee in the countries, &c. Amos 4. 1. Hear this word ye kine of Baashan, that are in the mountaines of Samaria, which oppresse the poor, and destroy the needy, &c. The Lord God hath sworne by his holinesse, that loe, the dayes shall come upon you, that he will take you away with thornes, and your posterity with fish-hooks. Micah 2. 2. And they covet fields, and take them by violence: and houses, and take them away, so they op-

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possesse a man and his house, I even man and his heritage, therefore thou shalt be
 Lord, Be bold, againe strike his family home I devised a plague, wherewith thou shalt not
 plucke your neckes, and you shal all not go so proudly: for this time is evill. Againe,
 31. & 32. The heads therof shall judge forwards, and the priests therof teach for hire,
 and the prophet shall prophesie for money, yet will they lean upon the Lord, and
 say, Is not the Lord alwaying with us? neither can come upon us: therefore shall we stop for
 your sakes be plowed as a field, and Ierusalem shall be an heap, and the mountain of
 the house as the high places of the forest. Hab. 2. 9. Ho, he that covereth an evill
 covetousnesse by his house, that he may see his mine in high, as escape from his pa-
 wer of evill. Thou hast consulted shame to thine own house, and hast destroyed many
 people, and hast sinned against thine own soul, for the stone shall cry out of the wall,
 and the beam out of the timber shall answer it, Wo unto him that buildeth a town
 with blood, and erecteth a city by iniquity. 2. Esdras 10. 20. When they that were
 with Simon being led with covetousnesse, were intended for money (through the
 gain of those that were in the castle) and took seventy thousand drachmes from the
 some of them escape, but when it was told Nabuchodonosor what was done, he called the
 governors of the people together and accused those men, that they had sold their
 brethren for money, and let their enemies go, so he slew them when they were be-
 fore him, and won the two castles. 2. Esdras 10. 8. There is one alone, and there
 is not a second, which hath neither son nor brother, yet is there an end of all his tra-
 vell, neither can his eye be satisfied with riches, neither doth he think, for whom
 do I travell, and defraud my soul of pleasure? this also is vanity, and this is an
 evill travell. Again 3. 9. He that loveth silver shall not be satisfied with silver,
 and he that loveth riches shall not enjoy the fruits thereof: where goods increase
 they are increased that eat them, and what goods cometh to the owner but the
 beholding thereof with their eyes? the sleep of him that travelleth is sweet, whe-
 ther he eat little or much, but the satietie of the rich will not suffer him to sleep.
 There is an evill sickness that I have seen under the sun, is a wit, riches referred to the
 owners thereof for their evill, and their riches vanish by evill travell, and he be-
 getteth a son and in his hand is nothing. I conclude with that of Zephaniah 1. 18.
 Neither their silver nor their gold shall be able to deliver them in the day of the
 Lords wrath, but the whole land shall be devoured by the fire of his jealousy, for
 he shall make a speedy riddance even of all them that dwell in the land.

And thus for the Scriptures against this horrid vice of Covetousnesse
 I come to the Fathers: Saint Augustine, De verba Domini, useth these words.
 What is this avidity of concupiscence without measure? when even beasts
 themselves observe a mediocrity: they onely prey when they are an hun-
 gred, but cease to spoil when they are satisfied, onely the avarice of the rich
 is insatiable, it always rageth, and is never sated, it neither feareth God, nor
 reverenceth man, it spareth not the father, nor acknowledgeth the mother:
 it regardeth not brother, nor child, but breaketh covenant with a friend,
 it oppresseth the widow, invadeth the orphan, distresseth the poor, and is
 prone to bring false witnesses, and what a madnesse is it to desire death for
 life? and in seeking to finde gold, to lose Heaven?

And Saint Ambrose in his Sermons thus: It is all one for him that hartly
 to take from him that wants, and when thou hast, and canst, to deny re-
 lief to the indigent and needy: it is the bread of the hungry that thou de-
 reatest, the cloathing of the naked that thou keepest backe, the money that
 thou hidest in the earth is the redemption of the captives and know, thou
 robbest so many of those goods as it is in thy power to confer upon the mi-
 serable,

ferable, when thou denyest to succour them: Those fortunes and those riches are not a mans owne, which he cannot carry with him, onely mercy and charity forsake not a man in his death.

Saint *Hierome* saith, To a covetous man that is as much wanting which he hath, as what he hath not; because hee rather desires to have what hee wants, or is still in feare to lose what he hath; who, whilest in adversity he hopes for prosperity, in prosperity hee feares adversity. And in another place; The covetous man burnes here with the heat of concupiscence, and shall burne after in the fire of *Gehenna*: If hee see one more potent then himselfe, he suspects an oppressor: If one inferiour, hee feares a thiefe: and such are most unhappy, who really suffer whatsoever they shall but feare to suffer.

Aug. lib. de Clar. useth these words: There be foure things in the possessing of goods and riches to be observed; namely, that lawfull things we doe not acquire unjustly; or being unjustly acquired, we doe not strive to enjoy them unlawfully: that we strive not to possesse much, though lawfully; nor things justly got, defend unlawfully; for either evilly to acquire, or badly to use what is acquired, what is lawfull makes unlawfull: for, to possesse much hath some alliance to avarice, and commonly it happens, what is too much lov'd, is ill defended. I conclude with *Gregory* in one of his Homilies, Every avaritious man from drinke doth multiply thirst; because when he hath once enjoyed what he before coveted, he is not therewith satisfied, but hath the greater inclination to covet more.

But from the Fathers I come to Ethnick History, and first I will give you the appellation of some rich men: *Cicilius Camidius* was of that infinite estate, that though he had lost a great part of his riches in the civill warres of *Rome*, yet at his death he left foure thousand domestick servants and retainers; in his stables he had an hundred and threescore horses, three thousand and sixe hundred oxen, and of other head of cattle two hundred fifty and seven thousand, and pecunie numerat, that is in ready coyne sixe hundred thousand pound weight, who also gave to be expended upon his Funerall eleven thousand *Sestertii*. *Marcus Crassus* would nor allow any man to be called a rich man, who was not able out of his private coffers to maintaine a Legion of Souldiers for a yeare; the annuall revenue of his fields and grounds arable and pasture, amounted to fiftie hundred thousand crownes of gold: Neither did this suffice him (saith *Pliny*) but he was ambitious to winne and possesse all the gold of the *Parthians*. The greatest part of his wealth he purchast out of the civill garboyles, seditions, and combustions, converting the publike calamities to his private use and benefit; for when he had left him three hundred Talents onely from his fathers Inheritance; before he enterprised any expedition against the *Parthians*, hee had gathered together into one Magazine seven thousand and one hundred Talents, though hee had before consecrated the Tenth and Tythes of his whole estate to the Temple of *Hercules*. Hee moreover made a publike Banquet, in which he feasted the whole people of *Rome*, and gave to every one of his guests three pounds in silver: He kept moreover as his servants that had dependance of him, five hundred Smiths and Carpenters, skilfull in Architecture; whom hee not onely employed in his owne sumptuous Buildings and Edifices; but to any noble Citizen who had a will and desire to build, hee not onely lent them freely, but paid them at his owne charge.

yet this man overcome with covetousnesse of the *Parthian* gold, was by them taken prisoner in battaile, who knowing his great avarice, caused molten gold to be powr'd downe his throat, deriding his insatiety in these tearmes; For gold thou thirstest in thy life, and now take thy fill of it in thy death.

And yet *Pallas* the freed man of *Claudius Caesar* was held to bee twenty times richer then *Crassus*: *Plinius* the Prætor speakes of this *Pallas*, as also of *Calistus* and *Narcissus*, posselt of innumerable wealth, during the principality of *Claudius*, inso much that the plenty of *Narcissus* grew to a proverbe, for if they had to speake of any man who was posselt of superabundant wealth, they would say he was as rich as *Narcissus*: of this *Pallas* *Iuvenall* speakes in his first Satyre, who with *Narcissus* were the freed men of *Claudius*; and by the generall suffrage of the Senate, had not onely mighty Donatives conferred upon them, but they were admitted unto prime Magistrates, and underwent the most honourable offices in the Citie: More over the Emperour (as *Tacitus* writes) bestowed upon *Pallas* the Prætorian Ensignes, with great summes of money, being yearly posselt (besides his domestick wealth) of three thousand *Sestertii*; but what happinesse had hee by the enjoying of such abundance? the same Author relates, that *Nero Caesar* grieving that hee had lived so long, (for hee was growne aged) caused him to be poisoned; and by that meanes confiscated his goods to his owne use.

Antiochus the great King of *Syria* did so abound in riches, that purposing to make warre upon the *Romans*, he gathered a puissant and numerous Army, who were accommodated in all the bravery that could be possible; their Helmets being richly plumed, and the heads of their Spears and Shields shining with silver and gold; who after with great esteeme, shewing the glory of his Souldiers, and pride of his Host to *Hannibal*, he asked him whether he thought that these were not able to conquer the *Romans*? who after some small pause made him answer: I cannot presume that they are able to vanquish them, but of this I am most assured, they are able to satisfie them, if the *Romans* be covetous; and so it after proved to his great dishonour.

Pythius *Bythinus* a *Parthian*, gave to *Darius* a plaine tree and a Vine all of gold; he also feasted *Alexander*'s Army, (in his expedition towards *Greece*) which consisted of seven hundred fourscore and eight thousand men, and allowed unto them five months provision of corrie, victuals, and pay; and onely because that of five souces he had, *Alexander* would leave one of them at home with him to comfort him in age: *Herodotus* and *Pliny* both testifie of him, that being demanded of the King of what possession he was, he made answer, That he had in his Coffre ten thousand Talents of silver, and foure hundred Miriads of gold; besides of the royne of the *Parthians*, which amounted to seven thousand pound weight in gold: all which when he had prostrated to the Kings service and free dispose, he wondring at his extraordinary liberality, took to himselfe his present use the foure hundred Miriads of gold, and left him the rest: notwithstanding which, in his returne from *Greece*, whence he was safely bearen and hailed, he caused that young man the sonne of so bountifull a father, before his face to be cut in pieces. And thus we see there is no trust in riches: for even King *Darius* and his sonne, who had wealth above account, and gold and treasure beyond number, the one sold

into Murder and Adulterie; the other into Lust and Idolatrie.

From those which were rich, I come to the covetous: *Constat. Manasses, Annalium pag. 94.* relates that *Chaganus* King of the *Septentrional Scythians*, when he had invaded many of the *Roman* Forts and Cittadels, even those most strongly manned and defended, in his first violent assaults tooke in many walled Cities, and all the Region bordering upon *Ister*, quite depopulated; insomuch that the whole River was sanguined with the blood of the Natives. And having surpris'd many Captives, to the number of twelve thousand men, hee sent to the Emperour *Mauricius* to know if hee would redeeme them being Christians, and his subjects: but neither the extreame rage of the *Scythian* cruelty, nor the barbarous Kings inhumanity, neither the cries and ejaculations of the miserable and distressed prisoners, could move the minde of this obdure and flinty-hearted Emperour, who was wholly given over to base and sordid avarice: Againe, *Chaganus* sent unto him Embassadours with more moderate and reasonable conditions, with a great part of the first price deducted; to which the covetous Emperour would not lend any care at all: which *Chaganus* hearing, he raged like a Tyger; and caused them all to be hewed to pieces; the whole Region to be covered with their carcases; the fields to be stain'd with their blood; and their bodies to be piled in an heape almost to the height of a Pine-tree: which cruell act of the Emperour my Author thus aggravates. O gold and love of gold, more cruell then a Tyrant! of men the persecutor, the Fort of mischief, the Castle of destruction, the eversion of Towers, the depopulation of Cities, the demolishing of Walls and Gates, the fall of Houses, the ruine of Families: O with what mischiefs dost thou afflict us mortals! no earthly thing can compare with thee in cruelty: Thou softnest the hard, induratest the soft; thou givest speech to the silent, and makest mute the free speaker: In rowing, thou makest the swift slow pace, and puttest wings to the feet of the lazy: Thou kickest against Law and Justice, expellest bashfulnesse and modesty, violatest Sepulchres, diggest through; there is nothing which thou wilt not sell; nothing which thou wilt not betray.

Now let us looke upon the dreadfull Judgement of God, which fell upon this gripple minded Prince, who was so hated amongst the Christians, that upon Christmas day, as he was entering into the Temple, was like to have beene stoned to death: After which he grew jealous even of his owne brother, and all the best friends about him, lest they should supplant him from the Imperiall dignity; of which he grew the more timorous, in regard of divers ominous dreames: for there appeared unto him in his slumbers a blazing-starre like a sword, and a Monke running with a sword drawn to the Emperours Statue, inrag'd and crying out aloud, *Imperatorem ferre periturum*: (ii.) That the Emperour shall perish by Steele. Hee dreamed also, That he was given to be murdered to one *Phocas*; upon which he sent for one *Philippicus* out of prison, a man whom hee much trusted, and asked him, *Qualis sit Phocas?* What kinde of man is that *Phocas*? To whom *Philippicus* answered, *Centurio ambitiosus, sed timidus*: To whom the Emperour againe replyed, If he be a coward, he is then a murderer. In conclusion, he grew into such a great contempt of the Army, that they sought to depose him; and the Legions and men of Warre about *Istus* chose *Phocas* a barbarous and bloody *Thracian* to be Emperour, who made all the haste possible

possible to *Constantinople*, where he was crowned in the Suburbs by *Cyprian* the Patriarch. *Mauricius* in this interim was with his wife and children at *Chalcedon*, where through griefe and trouble of minde he fell sicke: thither *Phocas* sped him with all expedition, who first caused his two youngest Sons to be slaine in his sight; and then his three daughters; and next their mother *Constantina*, the daughter of *Tiberius* the second, the next Emperour before *Mauricius*; who beheld the deaths of his sonnes and daughters with great patience: but when he saw his wife in the hand of the tormentor, he burst forth into these words, (acknowledging his faults) *O Lord God, thou art just, and and thy Judgements are right.* Lastly, *Phocas* commanded his head to be cut off, whose body, with his wives and children, were cast upon the shore, to be a publike spectacle for all the people; where they lay upon the ground till one of the enemies which had belonged to *Mauricius*, caused them to be interred.

Achani a King of the *Lydians*, was much branded with this vice of covetousnesse, who when he had accumulated much riches, and that too by sinister meanes, not therewith contented, hee proceeded further, and put new and unheard of taxes and exactions upon his subjects; when they knew his Treasury abounded with all fulnesse and plenty: In hate of whose extreame avarice they conspired together, and made an insurrection against him; and having surprised him in his Palace, they haled him thence, and hanged him on a Gibbet with his heeles upward, and his head drowned in the waters of *Pactolus*; whose streames (as sundry Authors write) are of the colour of gold, and hath name amongst the golden rivers; an Embleme of his avarice. Thus you see this deadly sinne seldome or never escapes without Judgement.

Neither did *Iustinianus* the second, the sonne of *Constantinus Barbasus*, escape the aspersions of this horrid vice, he was the last of the stocke of *Heraclius*, a man covetous, unquiet, cruell, and unfortunate: He had two Sycophants who furnisht his coffers, and for that were graced by him with all Imperiall power and authority; the one *Theodosius* a Monke, the other *Stephanus* the Emperours Chaplaine: who was in such credit with his Master, that he durst beate the old Empreffe. These two not onely exercised extortion and oppression amongst the Subjects, but great cruelty upon the Princes, Dukes, and Captaines, keeping one of them called *Leontius* two yeares in prison; who, after escaping by the helpe of the Patriarch, was made Emperour, and cut off the nostrils of *Iustinian*, and sent him as an Exile to *Chersonesus*. Which *Leontius* being after surprised by *Tiberius Apfimar*, he cut off his nostrils and sent him into a Monastery. After *Iustinian* returned, being ayded by the *Bulgarians*, and suprising both *Leontius* and *Apfimar*, he caused them to be led bound through the Market place; and having first trod upon their necks, cut off their heads: then hee pulled out the eyes of *Callinianus* the Patriarch, and hanged up *Heraclius* the brother of *Apfimar*. But at what time he sent his Army against *Chirfan*, the Host made *Philippicus Bardanes* Emperour, who made all speed to *Constantinople*; and taking *Iustinian* and his sonne *Tiberius* from the Sanctuary, commanded them most miserably to be slaine.

Nay, even your greatest Prelates, and in the primest places of Episcopall dignity, have not beene excluded from this generall sinne of Avarice. *Martinus* Papa was of that gripple and penurious condition, that he commanded

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the ends of wax-candles left after Masse, and the other Service, to bee brought him home to his Palace, to save him light in the nights for his household and family. And *Pontanus* writes of one *Agolastus*, a Priest and Cardinall, who though he allowed liberally meat for his horses, after repenting him of the charge, would in the night steale privately into the stable, and take the provender out of their mangers; which hee used so long, that being watcht by the master of his horse, and knowing him, beate him soundly, as if he had beene a common theefe.

But contrary to these, *Alexander* the first, Pope, was of that bounty and munificence, that scarce any meriting man but tasted freely of his liberality: who used to say unto his friends in sport; I will tell you all my fortunes: I was a rich Bishop; I was a poore Cardinall, and am at this present a beggarly Pope.

A great example of this vice of desiring to get and have, was that of *Alcmaon* the son of *Adagastus*, who when he had entertained some of the chief Nobility of *Crasus* King of *Lidia* in their way to *Delphos*, with great humanity and curtosie, the King loth to remain indebted to him, or at least, not some way to correspond with his bounty, invited him to his Palace, and having abundantly feasted him for some dayes, when he was ready to depart and take his leave of the King, Nay (saith he) you shall not part thus empty-handed from me before you have seen my Treasury, and take from thence as much gold as you are able to carry, who being of the craving and having condition, presently provided himselfe of large garments, and wide cloathes, with deep and spacious pockets, and thought not all sufficient, for comming to the Magazine, having taken thence as much as it was possible for him to dispose of in any place about him, he then filled his mouth, and crammed it to the very teeth, and had conveyances in hand, and so sweating under this burden, disguised like a man distracted and quite out of his senses, he appeared before the King, who when he saw him so estranged from himselfe, burst into a loud laughter, and in contempt of his covetousnesse, with great scorne and derision let him depart. Thus far *Herodotus*.

Neither hath the Feminine sexe been altogether free from the same aspersions, but most justly taxed; for when *Brennus* our Countreiman (and brother to *Belinus* King of this Land) being then Captain of the Gauls, besieged *Ephesus* with his Army, a great Lady of the City, called *Dominica* sent to parle with him, and made a covenant, for a mighty great sum of money to betray it into his hands, which *Brennus* according to the composition entred, and after sacked and spoiled, and standing at one of the great gates to receive the reward, he willing to keep his promise, and yet in his heart detesting the avarice of the woman, caused so much gold and treasure to be thrown upon her, till under the huge masse she was buried alive.

Near allied to the former is the story of *Tarpeia*, one of the vestall virgins in *Rome*, who having covenanted with *Sabines* the enemies to the Romans, to betray unto them the Capital for the bracelets they wore on their left armes, which were very rich and costly, they when they were entred and had possession of the place, in stead of their bracelets and carcanets threw upon her their shields and targets worne of their left armes, and so stifled, smothered and pressed her to death: in memory of whose foul and traitorous act grounded on Covetousnesse the Hill where she was buried is called, The Tarpeian Mountain, even to this day, and this hapned in the year of the world 2305.

Euriphiles was likewise the wife of *Amphiaraus*, who for a carcanet of gold given her by *Polixenus*, betrayed her husband, and discovered him in the place where he had hid himselfe, because he would not go to the Theben warres, because it was told him by the Oracle, that there he should assuredly die, for which he left a strict charge with his son *Alcmaon*, that he should no sooner hear of his death, but he should instantly kill his mother, which *Orestes*-like he performed, and proved a Marricide to performe the will of his deceased father. Thus you see not one of these three escaped a fearfull judgement.

Of contrary disposition to these was the virgin *Placidia* daughter to the Emperour *Valentinianus* and *Eudoxia*, who neglecting all her fathers riches and honours, abandoned the vanities of the world, and betooke her selfe to a devout and sequestred life. As the like did *Elburga*, daughter to *Edward* King of *England*, (a Saxon) and had the surname of Seignior, or the elder *Edward*. And if we look no further than to this City *London* the Metropolis of the Kingdom, how many pious and devout matrons hath it yeilded even from antiquity to this present, who have contributed largely to the erecting and repairing of Temples, building of Almes-houses and Hospitals, erecting schooles for learning, maintaining poore Ministers in preaching, in giving liberally towards Halls, leaving bookes to set up young beginners, and bequeathing legacies for poore maides marriages, and these not for the present, but to the end of the world. For which God be praised, and daily increase their number: but this is directly averse to the argument now in agitation, which is Covetousnesse.

If it be dangerous to be rich even to him that knowes how to use his wealth, how much more fearfully perillous then for him that hath abundance of all worldly fortunes, and knows only how to abuse them. *Caesar* being in *Spain*, extorted great summes of money most unjustly from the *Proconsul* there, and certain Cities of the *Lusitanians*, though they neither offended him, nor violated any covenant with them, yet when they friendly opened their gates to receive him as their patron and defender, he spoiled their houses, made seisure of their goods, and even the Temples of the gods he sacrilegiously robbed, it being his custome to rife Cities, not for any fault committed, but for the certain prey expected. In the first year of his Consulship he stole (for no better attribute my Author giveth it) three thousand pound weight of gold out of the *Capitols*: he moreover sold societies, liberties, and immunities, nay even Crownes, Scepters, and Kingdomes for gold; he also defrauded King *Psolmeus* of six thousand talents at one time, in his own name and *Pompeys*, before they were at distance.

Eutropius writes that *Flavius Vespasianus* was wretchedly corrupted with this vice, and evermore gaping after gold, who at his coming to the Empire called in all those debts and impositions which were remitted or forgotten by his predecessour *Galba*, to which he added new taxes more grievous and burdensome than the former, he increased all the tributes in the Provinces, and in some doubled them, and for the avidity of money would sit upon all triviale and common causes, such with which a private man would have been ashamed to have troubled himselfe; to the *Quaestors* he sold honours, and to the guilty of any notorious act, pardons; his custome was to raise procurators (such as were the most rapacious) to great and gainfull Offices, for no other cause, but that when they were full, he filled

spunge might squeeze them, by forfeiting their whole ill-gotten estate into his own hands; neither was he ashamed to raise money out of urine, (for so saith *Suetonius*.) Thus we see what a monstrous moneie can make of the most mighty and potent men.

Sergius Galba who was Emperour, in the year of our Redemption, 71. Those Cities of *Spain* and *France*, who were most constant to the Roman Empire, upon them he imposed the most grievous exactions and tributes; he robbed the State of *Italy* of his crown of fifteen pound weight in gold; the souldiers who desired the Roman Eagle and military Ensignes he decimated and twined, dismissing nine parts; and (to save charges) reserved the tenth onely; the German Cohorts, appointed by the *Cæsars* to be the Guard of their bodies, as most intrusted next their persons, he quite dissolved, and sent them empty handed into their Countries without any reward at all. He was moreover of that parsimony, that if at any time he had at his table more fare than ordinary, he would horribly repine at it (forgetting the state of an Emperour) and say, that it was money expended in waste. He said openly, for his own part he could content himselfe with a dish of pulsed or pease, as sufficient to content nature.

Of the like penurious disposition was *Didius Iulianus* Emperour, who made a Law called *Didianæ*, to restrain the excesse in banquetting, who for his Imperiall table would take a pig, or an hare, to serve him for three severall suppers, when his dinner was nothing else but a few olives and herbes. Which abstinence had been very commendable, had it been for continence sake, and not the avaritious desire to save money.

And *Albin Pertinax* was of that frugality that he would set before his guests onely an halfe sallad, of lettice and thistles, two sops and a few apples, or if he would exceed at any time in his diet, he would feast them with a leg or a wing of a hen. And these two last Emperours may compare with the former, who notwithstanding all his masse of wealth wrestingly and unjustly purchased, was wretchedly murdered by his souldiers in the sixty third year of his age; after he had reigned onely seven moneths and seven dayes.

Many others are for this sin alike branded, as *Tiberius Cæsar* successour to *Augustus* in the Empire. *Candianus* a domestick servant to *Mausolus* Queen of *Caria*. *Ochus* King of *Persia*. *Cornelius Ruffinus*, *Valerius Bassus*, *Aulus Posthumus*, *Albinus*, *Plomalion* King of *Tyre*, *Polymneitor* King of *Thrace*: neither of this greedy appetite of having, could *Cato Vicensis*, or *Seneca* the grave and learned Philosopher acquit themselves.

Of a quite opposite condition, and meerly antipathide to these earth-wormes were *Cimon* the Athenian, who all the spoiles and treasures gained from the enemy, freely distributed amongst his fellow Citizens, reserving no part or portion for his private use or benefit, who kept open-house, and entertainment for all comers, strangers or others, where they were dayly feasted and entertained; and whensoever he saw any indigent and needy persons, who laboured to their utmost power to sustain themselves, and their families, but could not do it, he sent his domestick servants privately to relieve them with meat and money. He caused moreover all the hedges, ditches, and fences, to be taken from his fields, orchards and gardens, that the people might freely take the fruits of them without any contradiction. Which extraordinary liberality, (not guilty of the sin of prodigality) *Plutarch* and *Lactantius* much commend in him.

And

And *Scipio* surnamed *Africanus* (who by his warlike prowesse first made *Africa* subjugate to *Rome*) was never known at any time to depart from the forum, before by his bounty and beneyolence, he had added some one or more to the number of his friends, who though he conquered *Carthage*, and had all the rich spoiles thereof, yet at his death, when his coffers were searched, there were found in them but thirty three pounds in money, and two in gold, so great was his munificence.

And the Emperour *Nerva* for the relief and sustentation of the needy and decayed Citizens, disbursed at one time sixty hundred thousand pieces of silver, and made choice of divers of the prime and most trusty Senators to buy and purchase such fields as were vendible, and to divide them amongst the poor, according to their present necessities, as with clothe, dishes, and vessels to the furnishing of their houses, and the rest to be given them in money; nay, he made sale of lands and houses of his own to make good to the utmost his charitable purposes, (for so *Dion Cassius* reports of him) further, what fine, forfeit, or penalty soever came under the name of Tribute he remitted, all the Cities under his Dominions afflicted with plague or famine he relieved, girles and boyes borne of poor and needy parents he gave order to be kept and educated at the publike charge, and this he caused to be punctually performed through all the Cities of *Italy*. All this and much more *Aurelius Victor* testifies of him: and these onely amongst many other I have presented to your view, as a beauty and splendor to make the opposite vice shew the more deformed and ugly; adding onely this, that even one Nation can afford plenteous presidents of the like bounty and liberality.

But I come now to shew you what dreadfull murders have been committed through this grand sin of Covetousnesse, their strange discovery, and the fearfull judgements that have fallen upon the malefactours: in the relating of which, *Heu lacryma*, I am not able to vindicate our own Nation, for in the time of Queen *Elizabeth* (of blessed memory) there dwelt in the lower end of *Cheap-side* in a place called *Honey-lane*, an old man and woman, the least of them threescore and ten yeares of age, who lived privately and kept no servant, and because they had some meanes comming in yearly, and lived sparingly upon it, were imagined by the neighbours to have good store of money, and rather because the furniture of their house was very neat and handfome, and fit to entertain any reasonable guests, (though they seldom invited any) and whether this by prating gossips were talked of at the conduit, and so overheard by some idle raskals, who have no other trade or meanes to live, but robbing, stealing, burglary, and the like; it is not certain, but most true it is that in the dead of night, their house by a false key (or some other pick-locke engine) was entred, the two old people fast sleeping, murdered in their beds, their chests broke open, and rifled, and whatsoever was portable, and of any value carried away, and the doores fast shut upon the dead bodies: the next day they were not seen by their neighbours, who wondered they appeared not as they customably were wont, yet suspected little, but the second day when they found their door to continue shut, no noise at in all the house, nor any newes of them, they knockt and rapt at the door, but received no answer: in the end they sent for an Officer, who with his assistants, forced open the doores, and found in the first room all things out of order, and walking up the staires they might see the chests and trunks wide open,

open, but looking further towards the bed, they might easily discover the good man and his wife miserably murdered: upon which, warrants were made for a privy search, and divers taken in suspicion, but no witnesse or evidence could be brought against them: at length one vagabond-like fellow was laid hold on, who being brought before one of the City Iustices, and examined, could give no account of his life, and by reason he had been by some observed to hanker two or three dayes before thereabout, he was upon that presumption sent to *Newgate*, and the next Sessions arraigned and by some errour or default found in his answer, condemned and hanged, but innocently for that crime (heaven knowes;) for the malefactor after the murder done, with his rich prise escaped into the Low-countries, where he set up a trade, made good use of his stocke, and proved a very thrifty and thriving man, in so much that he grew into the knowledge and familiarity of the Burgers, and was of good credit and countenance amongst them, and so he might have continued, but after some twelve yeares abroad there, being grown out of all knowledge and remembrance here in his own Country, he could not rest in his bed, nor sleep quietly, but he must needs see *England*, and made a voyage hither to that purpose, having no other businesse but to buy a piece of plate in *Cheap-side*, to carry over backe with him into the Low-countries: to a Goldsmith he comes, and in some few shops above the Standard he cheapens a bowle, and whilest he was bargaining about the price, it happened at the same time a Gentleman was arrested just over against Bow-Church, who presently drawing his sword, made an escape from the Serjeants, and ran up towards the Crosse, the Serjeants and the people cried, stop him, and all their faces were bent that way; which the murderer hearing and seeing, and not knowing the cause of their noise and tumult, he apprehends that he is discovered, and that this is done in his pursuit, and so begins to take his heeles. The people seeing him run, they ran after him, (all not knowing the originall of this uprore) they stop him and demand the cause of his flight, who in his great affright and terrour of conscience said, *He was the man*. They asked what man? he answered, *the same man that committed such a bloody murder so many yeares since*: upon which he was apprehended and committed to *Newgate*, arraigned by his own confession, condemned, and hanged first on a gibbet, and after at *Mile-end* in chaines. Thus we see how the devill never leaves his ministers and servants, especially in this horrid case of murder, without shame and judgement.

Another strange but most true story I shall relate of a young Gentleman of good meanes and parentage brought up in *Cambridge*, (whose name for his worshipfull kinreds sake, I am desirous to conceal) he being of a bould spirit, and very able body, and much given unto riot and expence, could not containe himselfe within his exhibition; but being a fellow-commoner, lavisht much beyond his allowance: to helpe which, and to keepe his credit in the Towne, he kept a good horse in the stable, and oftentimes would flie out and take a purse by the high-way; and thus he continued a yeare, or thereabouts, without the jealousie or suspicion of any: At length his quarterly meanes not being come up from his father, and hee wanting money to supply his ordinary riots, hee put himselfe into a disguise, tooke horse, and crossing *New-market* Heath he discovered a purchase, a serving-man with a cloak-bag behinde him; and spying him to travell singly

gly and alone, he made towards him, and bid him stand and deliver; the other unacquainted with that language, answered him, that he had but little money, and what he had he was loath to part with; Then, said the Gentleman thiefe, thou must fight for it; Content, saith the other, and withall both alight, and drew, and fell stoutly to their businesse; in this conflict the honest serving-man was unfortunately slain: which done, the other but sleightly wounded, tooke away his cloak-bagge, and binding it behinde his owne horse, up and fled towards the Univerlity; and having set up his horse in the Town, and carried the cloak-bagge or Portmantuan to his chamber; he no sooner opened it, but he found a Letter directed to him from his father: the contents whereof were, That hee had sent him his quarterly or halfe-year's allowance by his owne man a faithfull servant, (commended unto him by a deare friend) whom he had lately entertained; willing his sonne to use the man kindly for his sake: which Letter when he had read, and found the money told to a penny, and considering he had killed his owne fathers man, whom he had intreated to be used courteously at his hands, and orely to take away his owne by force abroad, which hee might have had peaceably and quietly brought home to his chamber; he grew to be strangely alter'd, changing all his former mirth into a deepe melancholy. In briefe, the robbery and murder were found and known, and the Lord chiefe Justice *Popham* then riding that Circuit, (whose neare kinsman hee was) he was arraigned and condemned at *Cambridge* Assises, though great meanes were made for his pardon, yet none could prevaile; the Judge forgetting all alliance, would neither commiserate his youth, nor want of discretion, but caused him (without respect of person) to be hanged up amongst the ordinary and common malefactors.

Doctor *Orbo Melander* reports this horrible parricide to be committed in the yeare of Grace 1568. within the *Saxon* confines. At a place called *Albidos*, neare unto the Lyon Tower, which hath beene an ancient seat of the Dukes of that Countrey: There (saith he) lived a father who had two sonnes; the one hee brought up to husbandry, the other in merchandise, both very obedient and durifull, and given to thrift and good husbandry: the Merchant traded in *Lubeck*, where in few yeares hee got a very faire estate, and falling sicke (even in his prime trading) he made his Will, in which hee bequeathed to his brother about the summe of five hundred pounds, and his father ten, and died some few houres after he had settled his estate: But before his death he sent to his brother to come in person and receive those Legacies; the father not knowing how he had disposed of his meanes, dispatch his other sonne with all speed possible to *Lubeck*; more avaritious after what his sonne the Merchant had left him, then sorrowing for his death, though hee were a young man of great expectation, and of a most hopefull fortune. The surviving sonne who was the younger arriveth at the Citie, and having first deplored the death of his brother, (as nature bound him, and glad to heare of him so great and good a report, he takes out a copie of the Will, and after receiveth his money to a farthing; and with this new stock (seeing what was past) hee joyfully returnes into his owne Countrey, who at his first arrivall was as gladly welcommed by his father and mother, who were over-joyed to looke upon the bagges that hee had brought; but when by reading of the Will they saw how partially the money was disposed, in that so little fell to their share, they first began bit-

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terly to curse the dead sonne; and after, barbarously to raile on the living; out-facing him that he had changed the Will, by altering the old, and forging a new: which the innocent youth denying, and excusing himselfe by telling them that the originall was upon record, and by that they might be fully satisfied; yet all would give them no satisfaction, till very wearinesse made them give over their heavy execrations: then the sonne offered them whatsoever was his to dispose of at their pleasure, which they very churlishly refused, and bad him take all, and the Devill give him good with it: which drew teares from the sonnes passionate eyes; who after his blessing craved (but denied) very dolefully left them: and was no sooner departed from them, but to compass this money they began to devise and consult about his death, which they concluded to be performed that night; and when hee was sleeping in his bed, they both set violently and tygerly upon him, forcing daggers into his breast; so that inforced with the agony of the wounds, he opened his eyes, and spying both his parents with their hands imbrued in his blood, he with a loud ejaculation clamour'd out these words, or to the same sence:

*Qua non Aurum hominem cogis? qua non mala suades?
In Natos etiam stringere ferra Iubas?*

That is, O Gold! to what dost thou not compell man? to what evils dost thou not perswade? are not these sufficient, but must thou cause parents to sheath their weapons in their owne bowels their children? which words were uttered with such a loud and shrill shriek, that it was heard by the neighbours; who starting out of their beds, and breaking open the doores, found them in the very act before the body was cold, for which they were apprehended and laid in prison, fettered with heavy chaines; and after being condemned, the morning before the execution the father strangled himselfe, and the mother was carried by the Devill both out of the Tower and Dungeon, and her body found dead in a muddy ditch, with her necke broken asunder.

Sorry I am that I can parallell this inhumanity (arising from the insatiate desire of Gold) out of our owne Countrey; thus it hapned: An Innkeeper in a knowne City of this Kingdome, whose wife was living, and they having betwixt them lost one onely sonne, and a sole daughter; the sonne he made meanes to be put to an *East-India* Merchant, who imploye him to Sea, and to trade and traffick in that Countrey, where he stayed long, (some ten yeares or thereabout) insomuch that there was great doubt of his life; and to his parents and friends it was credibly reported that he was dead, and therefore they gave over the care for him dead, to provide for the daughter living; and at convenient age provided her of an husband, and gave her a competent portion, so that the young couple lived well and thriftily together in the Countrey, some two miles distant from their fathers house: In this interim the Climate had much changed the young mans complexion, who being but a beardless stripling when hee went his voyage, after ten yeares was growne hairy and a full man, and might be easily out of knowledge; who returning into *England* with a good stocke, as having the best part of a thousand markes in his purse, after he had dispatched his businesse here about the Towne, he had a great minde to travell downe into the Countrey,

they, to see how the good old folke his father and mother did; and having trust up his money in a port mantuan, he provided himself of a good Nag, and fastning it safe behinde him, and being well accommodated for his journey, he set forward, and in few dayes sped him so well, that he came within some six or seven miles of his fathers; but all the way as he was travelling alone, he was meditating with himselfe, that his father and his mother were growne aged, and he was now as willing as able to furnish them in any necessities whatsoever; or if his sister were living and unmarried; hee had wherewithall to give her a sufficient portion, to see her well bestowed; and these were his true filiall and fraternall conceptions, to depart liberally of what he had unto them. He further apprehended, that because every body tels me, that knew me in my minority, I am so altered and growne out of knowledge, I will conceale my selfe at the first; that when after I shall open and discover my selfe to them, I shall finde the more kinde and loving welcome at their hands. By this time comitting to the next thorowfare Towne, in the way to the Citie he alighted, and called for wine; and the host to keepe him company; of whom he demanded earnestly if such a man were in health? and how his wife fared? who answered, they were passing well, and able to live in very good and fashionable manner: Then demanded he of their daughter, and what was become of her? who replied, that she was honestly married to a thrifty and careful husband, and that she lived in the next village, just in his way to the Citie: of all which being exceedingly joyfull, hee tooke horse againe, and found the house where his sister lived; whose husband being from home, after some discourse past betwixt them, and she ingeniously confessing to him that he was a stranger, and no way knowne to her, he at length told her what he was, (her brother) whom they supposed to bee dead; withall the successe of his fortunes, that which, when by circumstance she found true, she was extremely extasied; and first would have him to alight and stay, till her husband came home; which he would not by any meanes doe; then she would have accompanied him to her fathers: but he would yeeld to neither, telling her his conceit; how he meant to carry himselfe to the two old people, intreating her of all loves, to conceale his comming for a day or two, and then to come and aske for him at their fathers, where she should finde what welcome hee would give her: to which (though unwilling) she assented, and he rid forward, and an houre before sunne-set, came to his fathers Inne, and calling to the hostler, bad him to take off his port-mantuan, and after to walke his horse well, and then put him into the stable; and then he called for mine host, who presently appeared like a joviall old lad; hee called then for his hostesse, and gave her the port-mantuan, saying to her, good hostesse, lay this up till I call for it, for here is that which I hope will make us all merry: then hee desired to have the best chamber in the house, and bespake supper, telling them he was alone, and desired them both to keepe him company; yet all this while they not so much as suspected what he was: and whilest he was gone into the stable to see his horse, the woman feeling what weight the port-mantuan had, told her husband, and the Devill presently put it into their mindes to murder the stranger for his money: supper-time came, and they accompanied him, much discourse at randome past amongst them, but covetousnesse and the Devill so blinded their eyes, that all this while they knew him not: After supper they tooke their leaves, to plot what

they before had apprehended: To bed he went, and in the dead of night they both entred his chamber, and murdered him sleeping; then they conveyed his body into a backe place and buried it, his horse they tooke out of the stable, washt the blood out the chamber, and shifted a new bed in the place, so that all things were handsome, as if nothing had beene. In the morning when they thought the worst had beene past, comes the sister with her husband, she asks for such a stranger, they stiffly deny that any such lodged there; which they did so constantly, that she entreated them not to keepe her owne brother and their sonne from her, who was come out of the Indies with such a summe of money, to relieve all their necessities: at first they are both strooke silent, but questioning her further, when by all circumstances whatsoever she said, they found it to be true, not able longer to containe themselves, they fell into a loud exclamatory weeping, and wringing their hands. Briefly, for this they were both publicly excommunicated, and the strangenesse of the accident by all that heard it, admired.

I have read strange reports concerning the death of grating Usurers, who though by their broking exactions, and corroding oppressions, doe not visibly imbrue their hands in the blood of the indigent and needy; yet by their horrible extortions have put them to more lingering and torturing deaths, as to starve, famish, and perish, not begging private persons who are compelled to come within their griping clutches only, but annihilating and undoing of whole families and households at once: I have heard of one of those earth-wormes, who dying of a suddaine appoplex, his Executors with his wife, desired to have his body dissected and opened, that they might know certainly of what disease he died; one giving out one cause, a second another; and to satisfie that doubt, when the Surgeon came to use his Art, and had searcht him thorowly, he found all his entrayles in good order, onely his heart was wanting, at which all the spectators were amazed, and almost stupified, as holding it to be prodigious; till at length one of the neighbours (pleasantly conceited) and being well acquainted with his having disposition, you had best (said he) to looke for his heart in his great bard chest, for there it was ever in his life, and why not now in his death; which though jestingly spoke, the Executors tooke in earnest, and causing the chest to be opened, they found it panting upon his treasure. This (whether true or no) yet sure I am that it is a just taxation conferred upon Extortioners and Usurers.

Doctor Melander puts me in minde of another of the like, (if not worse condition) who being borne towards his grave, was interposed by a devout man, who by reason of his cruell and abominable extortions, denied him the right of Christian buriall: which seeing they could not obaine, as of custome and president, they (I meane his wife and friends) offered a large summe of money to have him buried, if it were but in any corner of the Church-yard, but the Pastor would be neither moved by prayers or bribes, but alleading that he who lived his whole life-time worse then any Turke, Heathen, or Infidell, ought not in death to have those solemne rights belonging to a Christian; and therefore stopt his eares to whatsoever they could alleadge in his behalfe: at length, after long debating the matter, it was concluded betwixt the two parties, that a Cart and two Oxen should be provided, and the Coffin to be put into the Cart, and to what place soever the Beasts should carry him (without guide) there should his place of buriall be: well, the Oxen were put into the Cart, and the body in it, who
went

went their way of their owne accord out at the Townes end, and then forward, juſt to the common execution place, where they made a ſtand, and could not by any violence bee compelled any further, and there his grave was digged and he buried; a place due to all that generation of vipers.

*Sic Deus eventu mirando offendis in orbe
Vſura quantum, ſit ſcelus atque nequam.*

God by the event, thus ſhewes them what to truſt,
What baſe uſe is; how perjur'd and unjuſt.

I will onely adde a third from the before-named Author, who (if poſſible) exceeding the other in his ſcenatory exactions, fell into an extreame agony of ſickneſſe, which grew desperate and mortall; ſo that there was no helpe to be expected from Phyſitians or others, but that needs he muſt die: which his wife perceiving, came weeping unto him, and humbly beſought him to make his Will; and as to provide a place for his ſoule in Heaven, ſo withall to ſettle his eſtate upon earth: to which he ſeemed very unwilling; but upon her great importunity hee called for pen, inke, and pape, and writ with his owne hand as followeth: *Imprimis*, I bequeath my ſoule to the Devill, who as in life he ever had it in keeping, ſo in death it is fit that he, and hee onely, ſhould take it to his charge: which his wife hearing, ſhee grew greatly aſtoniſhed, and beſought him, that ſince hee had no care of himſelfe, that hee would have ſome reſpect of her, by knowing what ſhee ſhould truſt to after his death: when ſtraitway he writ farther; And thou wife alſo ſhalt goe with me to Hell, who haſt beene conſcious of all my fraudulentcies, crafts, and cozenages, being partly to maintaine thy pride and gay cloathes, and haſt made me rob the Orphant of his coat, and the Widdow of her garment, to helpe thy ſuperfluity. Then ſhe thinking him diſtracted, and quite out of his ſenſes, ſent preſently to the Parſon of the Pariſh to give him ſome ghottly inſtructions for his ſoules health; adding in the concluſion, that he hoped he would not forget him in his Will: at which words he tooke pen, and writ againe as followeth. *Item*, and thou O Parſon ſhalt beare us company to the infernall torments below; for knowing of all my wicked and unjuſt proceedings, thou waſt ſo farre from reproving them, that thou didſt rather ſmooth me up in my ſinnes, and connive at my delinquencies, onely to be welcome at my houſe, and eate fat bits at my table; for ſuch are the juſt judgments denounced againſt us.

*Hic moritur dictus, ſubito Vir, Paſtor, & Vxor
Abrepti, ardentes ad Phlegetonis aquas.*

Thus Engliſhed,

This ſaid, the Man, the Parſon, Wife, all three
Died, and were borne to Hell immediately.

Salomon ſaith, Prov. II. 3. *The uprightneſſe of the Juſt ſhall guide them, but the frowardneſſe of the Tranſgreſſors ſhall deſtroy them. Riches availe not in the day of wrath, but righteousneſſe delivereth from death.* And of the hatefulneſſe and contemptible eſtimation of uſury amongſt good men, we may reade *Cato Major* in the Proem to his booke *De re Ruſtica*, thus: *Majores noſtri ſic habere,*

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habere, et in Legibus posuerit. Furem dupli condemnari, Feneratorum quadrupli. Our Ancestors, held this position, and put it amongst their Lawes, that the multi^{ty} of penalty imposed, on a Theefe should be double, but of an Usurer four-fold. And *Cicero* *offic. lib. 2.* hath these words: When it was demanded of *Cato Major*, what was most conducent and necessary in a private family? he answered, *To feed well*: being askt what was the second? he said, *To feed well, and enough*: being askt what was the third? he replied, *To be well clothed*: being askt the fourth, he returned answer, *To plow and till the earth*: lastly, being askt what it was to be an Usurer? he replied, *Even so much as to be a Murderer*. They that will be further satisfied concerning this Argument, I referre them to *Mart. Schipperus in speculo vitae aulicae*, ad *Tamum Germanicum sextum D. Lutheri*, *D. Musculum in Psalm. 15.* *Benedict. Arctium in Problem.* *Iohannes Fulgent. Baptist. in Psalm. 15.* And *Gerhardus Barichius, Hadumarus, in Institutione Catholica, &c.*

CHAP. VI.

Gods Judgements against Lust.



His sinne is by some defined to be a lascivious petulance; an inordinate use of pleasures and delights, or an over-doing profusenesse, either in curiosity of apparrell or superfluity in feasting: others call it a concupiscentie of proving unlawfull pleasures, a desire of copulation above measure, or against reason; it is also a solution or dissolving into voluptuousnesse, and by the Law of God is condemned: as *Marke 7. 21.* For from within, even out of the heart of men proceed evill thoughts, adulteries, fornications, murders, thefts, covetousnesse, wickednesse deceit, uncleannesse, a wicked eye, backbiting, pride foolishnesse, all these evils come from within, and defile a man, &c. *Rom. 13. 12.* The night is past, and the day is at hand; let us therefore cast away the workes of darknesse, and let us put on the armour of light, so that we walke honestly as in the day; not in gluttony and drunkennesse; neither in chambering and wantonnesse, &c. *Corinth. 2. 12. 21.* I feare least when I come againe my God shall abase me amongst you, and I shall bewaile many of them which have sinned already, and have not repented them of the uncleannesse, and fornication, and wantonnesse which they have committed. *Ephes. 4. 19.* Which being past feeling have given themselves unto wantonnesse, and to worke all uncleannesse. *2 Peter 2. 18.* For in speaking swelling words of vanity, they beguile with wantonnesse through the lusts of the flesh, them that were cleane escaped from those which were wrapped in error; promising them liberty, and are themselves the servants of corruption. And againe, *1 Peter, 4. 3.* For it is sufficient that we have spent the time past of our life after the lusts of the Gentiles, walking in wantonnesse, lust, drunkennesse; in gluttony, drinking, and abominable idolatry: wherein it seemeth to them strange, that you runne not with them into the same excesse of riot; therefore speake they evill of you, &c.

There is also *Fornicatio*, differing in some kinde from the former, and this

this includeth all unlawfull copulation, or illicite congression, in any tye of wedlock, consanguinity, affinity, order, religion, or vow: and this is twofold, *spirituall* and *corporall*, or *carnall*; that *spirituall* is meere *Idolatrie*, so hatefull to God, and so often forbid in the holy Text, which is attended by infidelity, and every hurtfull superstition: It includes also the lust of the eye, with the consent of the minde, according to that Text, *Whoever shall looke upon a woman and lust after her, &c.* All uncleane pollution is called *carnall fornication*, and that which is called *simplex*, or *simple*, is *Soluti, cum soluta*, and a most mortall sinne, and provoketh the wrath of the Lord: *Deut. 22. 23.* If a maid be betrothed to an husband, and a man finde her in the Towne and lie with her, then you shall bring them both out unto the gates of the same Citie, and shall stone them with stones to death: she maide because she cryed not, being in the Citie; and she man, because he humbled his neighbours wife: so thou shalt put away evil from among you. *Eccles. 19. 2.* Wine and women leade wise men out of the way, and put men of understanding to reproofe, and he that accompanieth adulterers shall become impatient: rottennesse and wormes shall have him to heritage, and he that is bold shall be taken away and be made an example. *Jerem. 6. and 7.* How should I spare thee for this? thy children have forsaken me, and sworne by them that are no gods. Though I feed them full, yet they committed adultery, and assembled themselves by companies in the harlots houses: they rose up in the morning like fed horses, for every one neighed after his neighbours wife; shall I not visit for these things, saith the Lord? shall not my soule be avenged on such a Nation as this? *Hosea 4. 10.* For they shall eat and not have enough, they shall commit adultery and shall not increase, because they have left off to take heed of the Lord: whoredome, and wine, and new wine, take away thine heart. Again, *Vers. 14.* I will not visit your daughters when they are harlots, nor their spouses when they are whores, for they themselves are separated with harlots, and sacrifice with whores, therefore the people that dash not understand shall fall. *1 Cor. 6.* The fornicator shall not inherit the Kingdom of Heaven. *Hebr. 3.* Nor the fornicators and adulterers.

Adulterium, or Adultery the Greekes call *porneia*, The Hebrews *Nimphs*, and it is twofold, *Spirituall* and *Carnall*: that which is called *spirituall* is metaphoricall, including every sin committed by a Christian man, because every Christian soul is contracted to Christ the Husband. That which is called *carnall*, is either *simple* or *double*, when but the one party is married; or *double*, when both are in the matrimoniall or conjugall tie: and all of these are condemned in the holy Text, *Gen. 20. 3.* God came to Abimelech in a dream by night, and said unto him, Behold, thou art but dead, because of the woman (Sarah) whom thou hast taken; for she is a mans wife. Now then deliver the man his wife again, for he is a Prophet, and he shall pray for thee, that thou mayst live: but if thou deliver her not again, be sure that thou shalt die the death, even thou and all that thou hast. *Lev. 20. 10.* And the man that committeth adultery with another mans wife, because he hath committed adultery with another mans wife, the adulterer and the adulteresse shall die the death *Lev. 5. 20.* But if thou hast turned from thine husband, and so art defiled, and some man hath lien with thee besides thine husband, then the Priest shall charge the woman with an oath of cursing, and the Priest shall say unto the woman, The Lord make thee to be accursed and detestable for the oath among the people, and the Lord cause thy thigh to rot, and thy belly to swell. *Vers. 28.* When ye have made her drinke the water (if she be defiled, and have transgressed against her husband) then shall the

cursed

curfed water turned into bitterneffe) enter into her, and her belly shall swell, and her thigh shall rot, and the woman shall be accursed amongst the people. Prov. 5. 32. He that committeth adultery with a woman is destitute of understanding, he that doth it destroyeth his own soul, he shall finde a wound and dishonour, and his reproach shall never be put away. Again, 30. 18. There be three things hid from me; yea, four that I know not: The way of an Eagle in the air, the way of a Serpent upon a stone, the way of a ship in the midst of the sea, and the way of a man with a maid. Such is the way also of an adulterous woman, she eateth and wipes her mouth, and saith, I have not committed iniquity. Eccles. 23. 22. And thus shall it go with every wife that leaveth her husband, and getteth inheritance by another: for first, she hath disobeyed the law of the most High: and secondly, she hath trespassed against her own husband: and thirdly, she hath played the whore in adultery, and gotten her children by another man, she shall be brought into the congregation, and examination shall be made of her children, her children shall not take root, and her branches shall bring no fruit, a shamefull reproach shall she leave, and her reproach shall not be put out, &c. Wisd. 3. 16. The children of adulterers shall not be partakers of the holy things, and the seed of the wicked shall be rooted out, and though they live long, yet shall they be nothing regarded, and their last age shall be without honour, if they die hastily they have no helpe, neither comfort in the day of triall; for horrible is the end of the wicked generation. Again 4. 3. The multitude of the ungodly which abound in children, is unprofitable, and the bastard plants shall take no deep roots, nor lay any fast foundation: for though they bud forth in the branches for a time, yet they shall be shaken with the winde, for they stand not fast, and through the vehemency of the winde they shall be rooted out, for the imperfect branches shall be broken, and their fruit shall be unprofitable, and sower to eat, and meet for nothing, for all the children that are borne of the wicked bed shall be witnesse of the wickednesse against the parents when they be asked. And what more terrible judgements than these can be threatened against the Adulterers.

Let us now hear the Fathers: this is Saint *Austins* counsell, *De verbo Dom. tract. 48*. If you will marry wives, keep your selves unto them, and let them finde you the same you desire to finde them? What is he desirous to marry, and would not be coupled to a chaste wife? Or if a virgin, one that is untoucht? Be thou also chaste and untoucht. Dost thou desire one to be constant and pure to thee? Be constant and pure to her; for can she prove so to thee, and not thou also to her? Saint *Chrysostome*, *Hom. 3*. As that Pilot which suffers his ship to be wracked in a port or harbour is inexcusable, so he that to qualifie the lusts of the flesh shall lawfully take a spouse to live withall for better and for worse, and shall after insidiate the bed of his neighbour; neither can that man whose wanton eyes and petulant fancies wander after every loose prostitute or strumpet, either acquit himselfe to men, or excuse himselfe towards God, although he shall ten thousand times alleadge his naturall inclination to pleasure: or how can that properly be called pleasure, which is waited on by fear, diffidence, danger, and where there is expectation of so many evils: accusation the seat or the tribunall of justice, and the ire and wrath of the Judge, he stands in dread of all things, shadowes, walls, stones, graves, neighbours, adversaries, nay even his dearest friends. But be it granted, that their guilt be private, and known onely to the delinquents, they are not therefore safe, here shall they bear a conscience even reproving, and suggesting bitter and fearfull things against them,

them? and the conscience to be always against them. For as no man can fly him, so none can evade or avoid the severity of that private Crime, for this judicatory sense is not with gold, to be corrupted, with flattery mingled, nor by friends mediated. In regard to this thing divine, and by God himselfe placed and appointed to have residence in our hearts. Saint *Augustine de Patriarchis*, in speaking of the Patriarches, *Abraham* and *Isaac*, and of their multiplicity of wives, he is gentle, of their faith, that *Abraham* was before either the Law or the Gospel, and in his time *Adultery* was not forbidden. Now the punishment of a fault grew from the time of the Law, for it was not a crime before: he was inhibited and forbidden, that *Abraham* had four wives, which whilst it was a custom without crime, who as they married not meeterly for concupiscence, and to fulfill the lawfull desires of the flesh, but rather instigated by providence to the propagation of all the world before let no man flatter himselfe by making them thus precedent, for such adultery is damnable, &c.

Joseph the son of *Reuben* in that Book, which the Hebrews call *Genesim* or *apocrypha*, hath this saying, the time when a man spendeth multiplying words with a woman, he loseth to his great damage. For at length with her petulancy she will bring him to perdition. And *Rashid* will say, Laughter, and the light and unconstant moving of the head, easily convince a man of loosenesse and effeminacy. And *Robertus Syrus* saith, For the sake of beautifull women the strongest have fallen, and many have perished, therefore hide thine eyes from the allurements of a fair woman, lest she catch thee in her snare, and thou become her captive, to thy destruction. *Dionysius* the elder (though otherwise a Tyrant when he by complaint made had understood his son to whose charge he had committed the government of a Province, to have stuprated the wife of a noble young Gentleman, he sent for him, and being exceeding angry, demanded of him, if he had seen any such precedent in his father. To whom he replied, Many, for he had not a King to his father. Nor thou, said *Dionysius*, art likely to have a King to thy son, if thou followest these lewd and luxurious courses. The Tyrant holding Adultery a crime worthy to disinherit him from all regall Authority, which is now made no more than a sport and pastime among great ones, for *Sylla* surnamed *Furcifer*, the freed man of *Sylla* the great competitor against *Marius*, hearing that his naturall sister had entertained two Adulterers into her service at once, which were *Fulvius Fulvus* and *Pomponius* whose surname was *Macula*, he put it off with a jest upon their names. *Miror* (inquits) *fororem meam maculam habere cum fallone habet*: that is, I wonder my sister should have a *macula*, or wear any spot or stain, when she hath a *fallo*, a fuller, that watheth and rakeeth out stains till he neer her.

There is also scortation, of *Scortum* a whore, which the Greekes call *porne*, and *Scortari*, the Hebrews *Zonach*. To this capitall head of lust likewise belongeth incest, which is a venerall abuse in Affinity and consanguinity, which for these reasons may be said justly to be prohibited, because man naturally acknowledgeth an honour to his parents, and so by consequence a more than common respect to those of his near blood and alliance. Secondly, because it is necessitous, that persons arising from one root and stem be mutually conversant. Thirdly, it hindereth the increase of friends, which are lost by not marrying into other stockes and families. Lastly, when a man naturally loveth his sister or cousin-germaine, being so neer to

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him in blood, if that venereall ardor which comes from commixtion were added; love would break out into raging lust, which is altogether repugnant to all modesty and chastity. There is also *Sodomia*, *Turpitude in masculinum secta, contranaturam*; of which to speak, I will be very sparing. Thus you see the sixth of the seven heads of the Beast, dissected and anatomised: But I come now to History and Example.

Calpurnius that firebrand of *Rome*, and pestilent incendiary of all sedition, to adde to all his other criminall and capital malefactions, which were indeed beyond precedent, or since his time, by any of the most notorious ruffians, that the later ages have bred, if imitated, yet scarce equalled, and therefore much lesse exceeded, this Arch-villain (I say) to all his other wicked acts added also those of Adultery and Incest: he was infamous for his many stuprations with a noble virgin of *Rome*; he raped also one of the *Vestals* or priests of *Vesta*; and further, to enjoy the embraces of *Aurelia Aristilla*, he took away her son by poyson, because being grown to maturity and yeeres of discretion, he opposed his mothers second nuptials, which was in those dayes held to be immodesty amongst the noblest matrons of *Rome*; and thus *Salustius* and *Valerius* report of him, *Calpurnius cap. 30. lib. 8.* reports that *Bagas* the Eunuch was much endeared to *Alexander* the great, for no other cause but that there was some brutish and unnaturall congress between them; therefore when *Orsines* a noble Persian came to see *Alexander*, and presented to him, and to them of his choice and intimate friends, many great and rich gifts, but gave to *Bagas* not so much as the least honour or respect, being asked the reason thereof, he made answer, I owe unto *Alexander* and his friends all the duty and reverence that can be expected from a true loyall and faithfull heart, but to a whore or strumpet such as *Bagas* is, to him I acknowledge not so much as the least notice to be taken that such a wretched fellow lives.

Of the lusts and intemperances of *Augustus*, *Iulius*, *Tiberius*, *Helioaballus*, *Caligula*, *Commodus*, *Domitian*, *Proculus*, and others, I have sufficiently spoken before: which shewed, as the Roman Emperours exceeded in state, power and majesty, so most of them maculated and polluted their high and sacred calling with the most base effeminacies and sordidst luxuries that the heart could conceive, or the fancy of man apprehend. Neither have they alone been guilty of these notorious crimes and vices, but all Nations have been tainted with the like impurities, which hath been the depopulation of famous Cities, the ruines of Kingdomes, the removing of Monarchies, from one people and language to another, when seldom any Conquerour from any Nation brought home their victory without their vices, of which there be frequent examples. The *Babylonians* were the first that usurped the name of a Monarchy; the *Medes* and *Persians* wrested it from them; the *Grecians* wan it from the former; and lastly the *Romans* from the *Grecians*, who as they learned of them *Gracari*, to drinke hard, so *Mechari*, to stuprate and adulterate; and as they used their Dominion, and tyranny, governing them by substitutes, and praefects, and proconsuls, and the like; so with their power they brought in their prodigalities, riots, feasting, rapes, adulteries, stuprations, scorrations, fornications, even to abominations above nature, too immodest to speak, then by consequent, too devillish to act. But from generalities I come to particulars.

Gemellus Tribunnius, though he were one of the Patricians family, and a Nobleman

Nobleman of *Rome*, yet was so degenerate in his condition, that of his own house he made a Brothell or Stewes, where amongst others were vitiated *Mutia* and *Falvia*, two illustrious women; and of especial remarke in the City, with a noble youth called *Saturninus*, who was polluted and defiled against nature: but as some report of the master of the family, his house was after accidentally set on fire, and he himselfe added part of the fuel to the flame. And in this kinde of punishment lust may be said, (and not altogether improperly) to be quenched with fire. *Calius* reports of *Dionysius junior*, that comming into the City of *Lacru*, where he had the entertainment belonging to a Prince of his estate and quality, but the Town abounding with fair and beautifull virgins, he could not bridle his exorbitant appetite, but some he courted with fair words, others bribed with rich gifts, and such as he could win to his insatiate desires by neither, he committed violence upon their persons, insomuch that divers of the noblest maidens were by him vitiated and corrupted, which they (not having patience to endure) made an insurrection against him, and having first dispatched his Guard, to whom he most trusted, they seised upon his person, and put him to great maceration and torment: for, binding him to a stake, they thrust sharpe needles betwixt the nailes and flesh of his toes and fingers, and when he had endured as well the taunts of their tongues, as the exquisite tortures of their engines, they put him to death, and after having dried his bones, pouldred them to dust in a mortar: and such was the reward of his brutish and beastly luxury: to whom I will adde *Lusius* the nephew to *Marius* by the mothers side, who for offering a preposterous carriage of lust to *Tribunus* a young man of an excellent aspect and feature, and withall of a civill and modest carriage, (by profession a Souldier) was slain by him in his tent, notwithstanding the greatnesse of his alliance and kinred, of which he presumed so far, that even the most abominable evils by them countenanced, might be held lawfull. And by the like encouragement, namely the impurity of the times, *Sotodes* the obscene *Iambicke* writer composed his verses in that strain, as favouring nothing but *Pasticke* and *Cinedicke* venery; abhorred by all modest and chaste eares and eyes; insomuch that of them grew a proverbe, If any mans workes tasted of ribaldry or obscenity, it was called *Sotadicum poema*: and of him *Politianus* speakes in his *Natricia*.

The *Corinthians* were extremely taxed with this incontinence, for it is said of them, that they prostituted their wives and daughters for gain, and hence grew a proverbe, *Non cuius homini contingit adire Corinthum*; It is not for every man to go to *Corinth*, they pay so dear for their pleasure. The *Babylonians*, *Tyrrenians*, and *Massagelans* were also greatly contaminated with this vice, abusing their bodies in that monstrous sort, that they were said, rather to live like beasts than men. It is a sin which compelleth men neither to have care of their own good names, nor of their posterity which shall come after them; and therefore *Draco* the famous Law-giver writ so bitterly against this concupiscence, that he is said, rather than to have drawn them in inke, to have inscribed them in blood: and no wonder if he were so austere and supercilious against it, when it inforceeth us to covet above our power, to act beyond our strength, and to die before our time. One defineth it thus, an enemy to the purse, a foe to the person, a canker to the minde, a corraive to the conscience, a weakner of the wit, a befother of the sense, and a mortall enemy to the whole body; it sweeteneth with pleasure to the path
of

of perdition, and is the loadstone leading and guiding to ruth and ruine, (so far *Pliny*.) *Demonax* termes it, a pleasure bought with pain, a delight hatched with unquiet, a contentment accompanied with fear, and a sin finished with sorrow, by continuance it growes to impudence, and shame, and in fary continually waites at the heeles thereof.

For further instance, one *Hostius* a Prince who lived in the time of *Augustus Caesar*, was a man of a most perdit obscenenesse, practised in that superlative degree of filthinesse, that scarce any age could produce a prodigy to parallell him, modesty will not suffer me to give them name. And *Tullius* (according to *Tacitus lib. 7.*) was a man of a most corrupted life, who footed and humoured *Nero* in all his ribaldries, his surname was *Othinius*, by whose flattery and calumny many a noble Roman was put to death: and when *Otho* who succeeded *Nero*, came to wear the Imperiall purple, and to be instated Emperour, he sent (amongst other malefactours) for him, to suffer as a putrified and corrupt member of the State, and when the executioner with other lictors and officers came to surprise him in his house, they found him drinking and rioting amongst his catamites and harlots, where without limiting any time either to settle his estate, or to take leave of any of his friends, he was instantly slain, and his wounded body cast into the open streets. *Crassus* the richest of the Roman fathers, after the death of one of his brothers, married his wife, by whom he had many children. And *Surinus* the wealthiest and most potent of the *Parthians* next to the King, had in his tents two hundred concubines at one time. And *Xerxes* King of *Persia* was so given over to all licentiousnesse and luxury, that he hired pursuivants, and kept *Curfors* and messengers in pay to inquire and finde out men who could devise new wayes of voluptuousnesse, and to them gave great rewards, for so *Valerius Maximus* reports of him. And *Volaterranus* remembers us of one *Aguius* a Florentine Prince, who was slain of his Citizens and Subjects for stuprating their wives, and viriating their virgins. Thus seldom we see this vice to go unpunished.

Not is it particular to the masculine sex, as the sole provocatours hereof, but women have been equally and alike guilty. We reade in *Genesis* of *Potiphar's* wife, who solicited *Ioseph* to her adulterate embraces, who because he refused to commit such villany, and to offend both God and his master, she accused him to his Lord, that he would have done to her violence, for which he lay two years in prison. But from prophane Histories we have many examples. For *Julia Agrippina* the mother of *Nero* was said to have unlawfull congress with *Domitian*, for so *Juvenal* saith: nay more, after feasting and banqueting, in the heat of her cups, when she with her son were together topt with wine, they commonly used incestuous consociety: the conclusion of which impious lust was, that the son in the end having caused his mother to be slain, commanded her body to be dissected, and ript open before his face, as longing to see the bed wherein he lay when he was an unborne infant. She was the daughter to *Germanicus*, sister to *Caligula*, the wife first of *Domitian*, after of *Clodius* whom she poysoned, for no other cause but to make *Nero* her son Emperour: and you hear how well he requited her. A chicken of the same brood was *Messalina* the daughter of *Messala*, and the wife and Empresse of *Claudius Caesar*, a woman of a most insatiate lust, whose custome was to disguise her selfe like a private Gentlewoman, so that she might not be known, and with her pandor ushering her,

to walke unto common stews and brothell-houses, and there prostitute her selfe to all commers whosoever; nay, she was not ashamed to contend with the ablest and strongest Harlot in the City for masterie, whence also shee returned rather tyred then satisfied; nay more, she selected out of the noblest Wives and Virgins to be eye witnesses and companions in her filthinesse, whither men also were not denied accessse, as spectators, against all womenly shame and modesty: and if any noble Gentleman of whom she seemed to be enamoured, refused or despised her profered imbraces, shee would feigne and devise some crime or other to be revenged on him, and his whole familie. *Plin. lib. 29* tels us, That one *Vetius Valius* a notable Physitian was nobilitated meerly for pandthering to her luxuries. *Fabia* the Wife of *Fabius Fabricianus* grew greatly besotted on the love of a faire young Gentleman call'd *Petronius Valentinus*, who the more freely to enjoy in her petulant imbraces caused her husband to be traiterously murdered. But being (in regard of the high measure of the fault) complain'd upon by her husbands Kinred and Friends, shee was convicted by the *Italian Law*, and suffered according to the penalty thereof. *Martiall* reckoneth up as notorious Strumpets and Adulteresses, *Leviana, Paula, Proculina, Zethoria, Gallia*, as *Catullus* remembreth us of *Anthelina*, and *Invernell of Hyppia*. *Zoe* one of the Roman Empresses caused her husband *Arginophilus* to be slaine to adulterate her selfe with *Michael Paleologus*: but who shall read of both their ends shall finde that they were most wretched and miserable.

Fabia.

*Zoe the Em-
press.*

*Women brand-
ded for Incest.*

As these for Scortation and Adultery, so others have been notoriously infamous for Incest: *Ciddica* the Wife of *Pomminius Laurentinus* grew into such an extreme dotage of her sonne in law *Comminius*, that not able to compasse her unchaste desires, and her Incestuous love being discovered to her husband, shee despairingly strangled her selfe; of which death also *Phadra* alike besotted on her husbands sonne *Hippolitus* perished. *Papinius* the sonne of *Papinius Voluctus* had a beautifull Sister whose name was *Canna*. These two spending their childhood together, as their yeares, so their naturall affection increased, insomuch that the one thought nothing to deer for the other, their love being mutuall and alternate, nor guilty of the least Impious thought or immodest apprehension, but when they came to maturity, new thoughts began to grow, and fresh temptations to arise, to which in their minority they were altogether unacquainted, and now they could not solace themselves without sighing, nor frame any mirth, but mixt with melancholly; both were sick and of one disease, but neither had the boldnesse to discover the nature of their malady, and thus they continued for a season; In the meane time the Father had found out a noble match for his Sonne, but he put it off with evasions, and could not bee wonne to lend a willing eare to the motion: The Mother also had sought an Husband for her daughter, to which shee was quite averse, alledging her youth and unripenesse of yeares, and so both the motions had a cessation for a time without any suspition, in which interim the incestuous fire burst out into a flame, which in the end consumed them both; for the Sister was found to be great with Childe by the Brother, which a length coming to the knowledge of the Father, he grew enraged beyond all patience, neither could his wrath be mitigated or appeased by the teares of the Mother, or mediation of any friend, but his constant resolution was, they

*Papinim and
Canna.*

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both should die: yet not willing to imbrue his own hands in their blood, he devised another course, causing two swordsto be made, the own he sent to his son *Popinian*, the other to his daughter, with no other message then this, *you must not live*, which the wretched creatures understanding, & knowing the austeritie of their Father, and his constancy in his resolutions, hee fell upon the one, and shee on the other, and so miserably ended their lives.

*Julia the Em-
peresse and
Antonin Cora-
calla.*

Julia was the step-Mother of *Antoninus Caracalla* Emperour of the Romans, who having cast many wanton glances towards her, and she reciprocally answering them, at length when they were in familiar discourse together, he brake forth into these words, *vellem si liceret*, I would if it were lawfull: whose meaning she soone apprehending suddenly answered again, and without pause, *si lubet licet, leges dat Imperator non accipis*, if you like it is lawfull, Emperours make Lawes but are tie to none; with which words being emboldned, he first contracted, and then publicly married her, notwithstanding some few dayes before he had caused her owne sonne *Geta* to be put to death, and this is related by *Sextus Aurelius*, and by *Albinus Spartanus*. Amongst these Incestuous is listed *Capronia* the vestall Virgin, who for her offence was strangled.

Semiramis.

Semiramis was the wife of *Ninus* King of *Affyria*, who after she had caused her husbands death, and fearing lest so great and warlike a people would not be govern'd by one of her Sex, shee tooke upon her the masculine shape of her Sonne, whom she had altogether brought up in delicacie and effeminaey, and in his name she raigned for the space of fourtie two yeares, conquering the most part of *Asia*, and erecting many famous Cities: But *Babylon* she made her chiefe place of residence, who also hedged or walled in the vast River *Euphrates*, turning the channell, and compelling it to run through the great City, yet according to *Diodorus*, lib. tertio, shee grew to bee of that venerious and libidinous disposition, she did not onely admit but hire and inforce divers of the youngest and ablest Souldiers to her lascivious and incontinent embraces, and further as *Trogus Pompeius*, lib. 2. hath left remembred, shee laboured to have Carnall congression with her sonne *Ninus*, (whom she concealed in her Pallace,) and whose shape she adulterated: for which setting all Filiall respect and obedience aside hee slew her with his owne hands, and after raigned in her stead.

*A Spanish
Maid,*

A young Spanish Maid having prostituted her selfe to a Gentleman upon promise of marriage, she being of meane parentage, he married another, which coming to her eare, she vowed his death, and the better to effect it, perswaded him by flattering Letters to come againe and see her; which he did, and although at first she received him with teares and complaints, yet seeming at last to be satisfied with some reasons he alledged, she permitted him to use the same privities with her as before, and so to bed they went together, but when he was asleepe she cruelly murdered him, having first bound him so fast with a Cord that he could not make any resistance; using also divers cruelties against the dead body before the heat of her rage could be extinguished. For the which she also suffered death, having first voluntarily accused her selfe.

*A Gentleman
of Millan,*

A Gentleman of *Millan* a Widower, tho of 60 yeares of age, fell in love with a young Wench Daughter to a Farmer his Tenant, whom he bought for ready money of the wretched Father to serve his Lust. This Strumpet growing impudent, after a while fell in love with the eldest son

of

of this Gentleman, being about twentie yeares old, and in the presence of a Cousin of hers who was her Baud, she discovers her whole heart to him, seeking by teares and sighs to draw him to commit Incest: But the Gentleman having more grace, sharply reprehended and threatened both her and her Companion. Wherefore to excuse this her shamelesse, as soone as the Father returned she complaines to him, saying, That his sonne had sought three or foure times to corrupt her; which he beleaving, and meeting his sonne at the staires head, ranne furiously at him with his sword drawne; and the sonne to shun that danger, leapt backward downe the staires and brake his neck. The Father following, and finding him dead, after cryes of fury and despaire, in detestation of his former wicked life, fell upon his owne sword and so dyed. The Strumpet hearing by the fearfull cryes of the servant what had hapned, pursued by the just judgement of God, she runnes toward a Well neere the house, into which she threw her selfe and was drowned. The she Baud being apprehended and racked, confesseth the whole plot, and was therefore justly executed, her body and the young Strumpets, being hanged in the open aire, as a prey for ravenous Birds.

Nicholas Prince of *Opolia*, was so monstrously given to corrupt wives and maids, that none were safe that came neere him: for which God punished him in this manner. Being at *Nice* in an assembly of the States of *Silesia*, called by *Cassimer* Prince of that Countrey, it hapned that one in his presence brought a packet of Letters to Prince *Cassimer*, which being opened, he delivered to the Bishop of *Nice* to read: Which *Nicholas* seeing, and his former beastly wickednesse causing him to imagine it was some partie made against him to seize upon his life, suddenly drew his Dagger, and desperately runnes against *Cassimer* and the Bishop, whom he wounded, tho' but lightly, for that being in open Court, many Nobles and Gentlemen defended them. *Nicholas* failing of his purpose, saves himselfe in the Sanctuary, from which he was drawne by the Bishops command, and brought backe into the assembly by whom he was justly condemned for this and many other notorious Crimes, and the next day was publickly beheaded, and his naked body as a reproch of his former wickednesse, exposed to the view of all men.

The Prince of;
Opolia.

A Burgesse of *Ulm*, finding his wife wantonly given, did often advise her to carry her selfe in a more modest and civill sort. But she not regarding his admonitions, and he more and more suspecting her dishonesty, on a time he made a shew to goe into the Countrey, but suddenly sliped back into his house without discovery, and privately hid himselfe; yet so, that he saw his servants busied in preparing a feast, and the Adulterer and his wife imbracing each other: Yet he retained himselfe till after supper, when seeing them enter the chamber to goe to bed together, using filthy speeches, the witnesses of their wickednesse, he suddenly stepping out, first killed the Adulterer, and then his wife; and having justified his proceedings before the criminall Judges, he obtained pardon for the same.

A Burgesse of
Ulm.

An Advocate of *Constance*, having had the carnall knowledge of an Attornies wife of the same Citie; which the Attorneys suspecting, pretends a journey into the Countrey, but returning at night, he heard they were together in a Hot-house in an old womans house that dwelt by him;

H h h 2

where.

whereupon he goes thither with three of his friends, which he left in the street to hinder any that should come to helpe them; then entering the house with a strong Curry-combe in his hand made for the purpose, and so rudely curried the Advocates naked body, that he drew his eyes out, tore off his stones, and almost all the skin of his body. The like he did to his wife, though she were with child. The Advocate dyed within three dayes after in great torment. The Attorney transported himselfe to another place; and his wife with much ado recovering her rubbing, spent the rest of her dayes there, confounded with shame and infamy.

A Nobleman
of Piedmont.

A Nobleman of Piedmont, having married a Maid of mean parentage, notwithstanding the honour she received by him, she shamelesly abused her Lords bed by continuall Adulteries with a Gentleman his neighbour. Which he knowing, and purposing to take them in the act of uncleannesse, caused a packet of Letters to be brought him as from his Prince, calling him to Court, with an intent to send him in Embassage to a Forreine State. Having imparted these Letters to his wife, and providing all things necessary for his journey, he departed with all his traine; but at night staves at a Castle of his, to the Governour whereof he discovers his misfortune and designe; and being followed onely by him and a Groome of his chamber, all well armed, in a darke night they came to the Castle, where his Adulterate wife was in bed with her Amorist. The Castellane told the Porter, he had Letters from his Lord which he must presently deliver to his Lady. The Porter opens the Gate, and they suddenly all enter. The Lord forbids the Porter to make any noyse, but commanding him to light a Torch, he presently goes to his Ladies chamber, where the Castellane knocking, toll'd an old woman her Baud, that he had Letters from his Lord, which his Lady must answer speedily. This Lady drunke with her Lust, commanded the old woman to open the doore, and receive the Letters. Then the Lord with the other two rushed in, and suddenly seized on the two Adulterers naked together: And after some furious words uttered, he commanded his Lady, with the helpe of her Baud, to bind her Adulterate friend hand and foot, and afterwards to hang him up upon a great Hooke fastned into a Beame for that purpose: Then he caused the bed to be burnt, commanding all the other moveables to be carried away, he left onely a little straw for this Where and Baud to lye on, appointing that the dead body should remaine there untill the stink of it had choked them: So having past some few dayes in that miserable plight, they wretchedly ended their lives together.

Cyanip. Syrac.

Plutarch reckons this out of *Dioscorus lib. 3. rerum secularium*, Cyanippus the Syracusan being foxt with Wine, meeting with his daughter Cyane in a darke corner, by force comprest her; but shee not knowing the party by whom she was deflowred, pluck't off a Ring from his finger, and gave it to her Nurse to keep, which her Father after missing, and shee finding by that, assuredly that he was the man by whom she was vitiated, shee found an opportunitie to transpierce him with a sword, by which wound hee died, and then shee her selfe fell on the same weapon and perisht also.

Armutius.

The like *Arifidas Italic. lib. 3.* relates of one *Armutius*, who all the time of his youth lived a very continent and abstemious life, but upon a time having drunke above measure, he also in the night stuprated his daughter *Medullina*, who also knowing the ravisher by his Ring, then
taken

taken from his Finger, slew him without any respect of Filiall duty.

Fabius Fabricianus, the Cousin of *Maximus*, having subdued *Faxia* the chiefe City of the *Sannites*; in which interim his Wife *Fabia* falling into the wanton embraces of her neare kinsman *Petronius Valentinus*, at his home returne they conspired to murder him; which having done, they made a march together and were marryed: But shee fearing that her new Husband might insiduate the life of her young Sonne *Fabvianus*, who was then but a Childe, she convey'd him thence to be liberally educated and instructed abroad: who when hee grew to be a man, and understood how treacherously and perfidiously his Father had been murdered, and by whom, he came disguis'd to *Rome*, and having waited his opportunity, slew both the Adulterer and the Adulteresse; and for that act was acquit by the Senate.

One Story I cannot forget, remembered by *Plinius*, who writ the lives of the Popes, though it be a mighty shame, and a most ignominious aspersion, not to exceed those in vertue, whom we antecell in place and dignity; yet this nothing mov'd Pope *John* the twelfth of that name, but that all honesty set apart, and modesty quite banish'd, he kept at his own charge a whole *Scraglia* of Prostitutes and Strumpets, with whom night and day hee revelled and riored, which wickednesse escaped not without a most remarkable Judgement: For he was after miserably slaine in the very act of Adultery.

Childebert the second, and seventeenth King of *France*, anno 692. grew in an utter detestation of his lawfull Wife and Queene *Plectrade*, who was a Lady of a chaste and untainted life, and divorc'd her from his Bed and Table; in whose stead he received into his bosome one *Alpayde*, a Gentlewoman of excellent Beauty and Feature, but of a cruell and bloody condition: For when *Lambert* Bishop of *Vincet*, a man of a strict life, and austere conversation, undertook boldly to lay his stone before him, and tell him the danger thereof (notwithstanding hee had before restored him to his Episcopall See, of which he had been before deprived:) shee having notice thereof, could not rest in quiet till she had caused her Brother *Dodon* to kill this good Bishop, which was done by the Kings consent: For which neither of them escaped vengeance; for *Dodon* dy'd despairing and mad, and the King was strook after the acting of this murder with a disease of Wormes, the stench whereof he not being able to endure, threw himselfe headlong into the River of *Mente*. A strange and heavy Judgement, for Wormes to eat his living flesh, so that corruption did not altogether follow after death; but contrary to nature hee rotted and his body, putrified before death, till the Worme of Conscience attended his soule: a more miserable Death still attending a bad Life.

Childebert K.
of *France*, and
Plectrade.

Philip the second, surnamed *Augustus*, upon discontents repudiated his Queen *Gelberge*: For which the King of *Armenia* made complaint to the Pope of this injury done unto his Sister; and the rather because neither Crime, nor Delinquency, nor the suspicion of any could bee proved against her: But this publike aspersion being cast upon her (how soever innocent) must needs call her Honour into question: which cannot bee but greatly to her harme and prejudice. These things with other being alledged, a day of hearing was appointed before the Popes Legate, in the

Philip the se-
cond, and *Gel-
berge* his Q^e.

A miraculous
deliverie;

Bishops Hall at *Paris*, where the Kings Cause was strongly maintained by the venters and Advocates; but no one appeared in the poore Queenes defence; inso much that Sentence was ready to be pronounc'd against her, and speedy order and direction given for a Bill of Divorce to be drawne betwixt them. When on the suddaine (as the Court was ready to rise) slept out of the Presse a faire and beautifull young man, of a sweet and amiable aspect, and not knowne to any in the Company, who after a Congy made, demanded audience; and having delivered the truth in every particular circumstance, pleaded sharply in the Queens behalfe against the King, convincing the opposit party with such irreproveable arguments, that he made the Case cleare on her side; and having ended his Speech, Congying to the King and the rest, and returning into the throng, was never more seen after. Which took such an impression in the Court, (but the King especially) that the amazed Judges committed the Cause to the Kings Counsell, who judged the Queen guiltlesse of whatsoever had unjustly and injuriously been laid against her. Then King *Philip* took horse, and rood presently to *Boys de Vinennes*, to which place the Queen was confined; where having lovingly imbrac'd her, and received her into his former true conjugall affection, there was never the least distaste knowne to bee betwixt them after. Nor let this Story seem altogether impertinent to the argument now in agitation, which is to shew the Judgements impending in Adultery, and Spouse-breach; 'tis fit also that wee should know how God in his great merrey and goodnesse favoureth and protecteth vertue and Innocents: For his holy Angels are alwayes the Guardians of the just and faithfull.

A needful ob-
servations;

Common is this sinne of Concupiscence; and howsoever damnable in the eyes of God, and detestable in the sight of good men; yet those most conscious of the sinne are cunningest to excuse it: The young man will plead for himselfe and say, I am in my youth and prime, and doe but what suits with my youth, and complies with my condition: The middle ag'd man will alledge, I am now in my strength, my bones are full of marrow, and my breasts of Milke; shall I not take occasion by the fore-top, and make use of the opportunity when it offers it self? the time will come when, being old my ability will not answer to my desire, and then it will be too late, &c. The old man will say, I am now growne cold and weak, the fire of youth is quite extinct in me, and will you not allow me a warme bed-fellow to helpe my decayed heat, and cherish those few sparkes which lye hid in the cold embers and ashes of mine age? But these are but like his vaine excuses, who robb'd the Statue of *Jupiter* of his precious Ring, his rich Mantle, and his golden beard; and being apprehended and question'd about the Sacrilege, he began thus to apologize for himself: 'Tis truth (saith he) I took away his Ring that compass his fore-finger, which was stretcht forthright, which to my seeming he offer'd unto me: and what could I doe lesse then to accept of his bounty? which may bee rather imputed to his courtesie, then any Felony in me: For his Mantle being of massie gold, I considered with my selfe that it was too ponderous to weare in Summer, and too cold for Winter; and therefore I thought it convenient to ease him of that charge. And for his long golden Beard, I remembered my selfe that *Antony* was never young, and with out a Beard; and that I took away because it was neither comely for his face, nor suiting with

with his person. These his excuses were heard, but did rather then mitigate aggravate the crime; for Sacrilege could be no other then Sacrilege; and of that he was condemn'd: So though the young man may plead his youth, the growne man his strength, and the decrepit man his imbecility of age, yet maugre all evasion or excuse, Adultery, Scottation, Fornication, and all kindes of unlawfull prostitution, in the day of account, when there must *reddere ratione velle rationis sua*; they will bee found to be the same grosse, grievous, capitoll and mortall sinnes: For which those that continue therein, without true and hearty repentance shall dearly answer.

But amongst the vexations, molestations, and incombrances belonging to Wedlock, and the Nuptiall Tye, I have not yet spoken at all of that Fury which commonly haunteth it, namely *Jealousie*, of which I will deliver unto you a true, but most lamentable example, Historified by *D. Otho Melanders*. A lamentable History.

A Noble Gentleman lived very conjugally and lovingly with his Lady; she had a Chamber-maid of a very sweet aspect and feature, not any way to bee taxed for the least wantonneffe or loose carriage; but if the Lady thought her guilty of the least immodesty, she needed no other Jury, for she was both Jurer and Judge, and condemned her by her owne verdict and sentence. It happened that the Noble-man having some occasion to detaine himselfe some few dayes abroad, in his absence shee pretended a quarrell with her maid; the colour was for letting a young childe slip out of her Armes; which though it had little or no hurt, yet she made of it as if it were lam'd beyond all recovery; upon which her anger grew implacable, and shee would commit her to prison: but unto what prison? not into any ordinary light, or tollerable; but into a deep, obscure, and desolate Dungeon in the bottome of the Castle, for many yeares shut up with an Iron gate, and abounding with Toads, Snakes, Adders, and other Serpents: Into which no Sacrilegious person, Thiefe, Pyrat, Witch, Parricide, Traitor, or the greatest Malefactor whatsoever within the memory of man had beene committed; and into this noysome, stinking, and most horrible place she was forced to enter, and the doores fast shut upon her: but from all the corners of the Vault the venomous vextriles came in heapes, with fearefull hissing, and seized upon those parts of her body that were in their reach, which with lowd ejulation and shrikes, shee striv'd with her hands to beate off, but all in vaine: At noone one of the servants; a young man (who it seems had some affection to this maid, but how soever humanity could not have suffered him to doe lesse) hearing those her most pittifull vociferations, and understanding the cause, came to his Lady, and humbly besought her as she was a Christian to commiserate the wretched estate of her poore afflicted prisoner: but all to no purpose, she was inexorable, revild him with his boldnesse and sawcinesse; and sent him away with blowes to boot. But evening came, and still her lamentable clamours continued, able to have softened flint, or mollif'd Marble, when the young man, notwithstanding he had before been so evilly intreated, went again to his Lady, and falling upon his knees was more importunate with her then before; the more he striv'd to pacifie her rage, the more she grew incens'd with fury, and kickt him out of her presence. After supper to bed the household went, and at mid-night the young man could not containe him- A fearefull Prison, or Dungeon.

A cruel Lady;

A fearfull
fight.

selfe, but hee must goe listen at the Dungeon doore. But now hearing no noife, not so much as a sigh or groane, hee began to imagine that shee was dead, (and so indeed it prov'd) hee then more incivilly then before rapt at his Ladyes chamber-doore, and wakned her, telling her, that shee had now the event of her bloudy and cruell desires: for by reason that there was a still silence in the Dungeon, hee perceived the poore Virgin had expired her life. At which words being startl'd, and strangely mov'd, she rose from her bed, and calling for store of lights, caus'd the Dungeon doore to be opened, where they might behold a most ruthfull and lamentable spectacle; the maid throwne upon her backe, and foure great Snakes wrapt about her, one of an extraordinary bignesse wound about her neck, another had twinde it selfe encompassing both her legges, a third like a girdle imbrac'd her waste, or middle, a fourth stuck upon her jawes, stretching its selfe to its utmost length, which no sooner taken thence, but was found dead, having so ingorg'd it selfe with her bloud, that it swel'd, and burst asunder: At which sight the Lady strook with the horror thereof, from a suddaine melancholy grew into a meere madnesse, and in a raging fit soon after dy'd.

The former
parallel'd with
a modern Story.

Strange were that act abroad, which cannot in some sort be parallel'd with us at home. At *Gainsborough* in *Lincolnshire*, it happened that a Gentleman of the Town had occasion to ride up to *London* about his Term businesse; and as the custome is in the Countrey, the night before a man takes his journey his neighbours and friends will send in their meat, and sup with him, and drinke to the hope of his safe returne: and so they did to him. Now this Gentleman had in his house a young gentlewoman sent thither to bee tuter'd, and withall to learne good huswifrie, and was about the age of fourteen or fifteen yeares at the most. The next morning before hee tooke horse, when hee call'd for water, this maid brought him the Towell and Bason, and held it till hee had wash'd; onely in rubbing of his hands he sprinkled a little water on her face, which his wife observed: after Breakfast the Gentleman road on his journey; and the woman in whom this slight accident, strooke a deepe impression of devillish Jealousie, soon after call'd to the maid to deliver her an account of her linnen us'd the night before (which was her charge) she having hid a Napkin or two out of the way of purpose to pick a quarrell with her. The Girl sought in every roome and could not finde them: then she bid her looke in the next Chamber; but shee was no sooner up staires, but after followes the Mistresse, like an incens'd Virago, and shut the doores fast upon her, then casts her upon the Bed, and threw another Feather-bed upon her; and spying a Scotch Pocket-Dagger hanging by the Walls, shee tooke out one of the knives, and casting her selfe upon the upper bed, turn'd up the bottom, where she fell most unwoman-like to worke with her maid, making her quite incapable of future marriage; and this was done with in memory (for to the womans great ignominy and shame, in the same Towne I have heard it reported, and been shewne the very house where the deed was done: The horridnesse of which A& makes me that I cannot conceale her name; shee was call'd *Mistress Briggs*.) In this intrin, a Serving-man comming in, and hearing his Mistris was in great displeasure and distemperature gone up with her maid, and knowing her froward and hasty disposition, he went to the doore and knockt; but hearing none but one as it

An unwoman-
by A&.

were

were miserably forcing breath for life: he lookt in either at some chinke, or the key-hole, where he saw his Mistris in the same posture I before described, with a knife in her hand, and one pittifully bleeding under her: He broke open the doore, being Wainscot, and casting her off from the Bed to the floore, tooke up the Maid, nigh stifled, and carried her to a neighbours house, where Chyrurgeons were sent for, and she in time recovered of life, though shee had made her utterly unable of Conception. But what gain'd shee by this her uncivill cruelty? she was after abhorr'd by all good and modest women, asham'd to looke out of her owne doores; neither would any of fashions converse with her, but held it a scandall to be but seen in her company.

But now to return to the Judgments inflicted upon adultery, and to shew what our own countrey relates, as those perpetrated and committed in this Land. King *Lochrine*, who succeeded his Father *Brute* in the Kingdome, tooke to his Bride *Guendolina*, daughter to *Corinanus* Duke of Cornwall, who lived in great conjugall love together, having a young Prince to their issue call'd *Madan*: but after the King having rest and ease in his age, with which his youth was scarce acquainted with, he was greatly enamoured of a delicate faire Lady whose name was *Estrild*, the daughter of one *Humber* a *Dane*, who with a great power invading the Land, the King gave him battaile, and having routed their whole Army, they were forc'd to take that great River which parteth *Lincoln-shire* and *Holdernes*, and runnes up to *Hull*; in which he with his people being drowned, left to the same River his name unto this day. To returne to the matter, *Lochrine* had by this Lady *Estrild*, a daughter call'd *Sabrina*; but this close packing could not be long conceal'd, but by some who thought to insinuate into the favour of the Queen (who was of a haughty and masculine spirit) all was told her; for which being mightily incensed, no mediation could appease her implacability; but she first incensed her Father, and then all her own particular friends, whom by her bounty or favour shee had before obliged to make Warre upon her Husband; and prevailing in her purpose, shee gave the King Battaille, in which his party was discomfited, and he himselfe slaine in field. This revenge to any of reason might seeme sufficient; but here her anger rested not, but shee caused the faire *Estrild* and her Daughter *Sabrina* to be brought unto her Tent, where having reviled them both, one with the name of Whore, the other of Bastard, shee in her heat of blood, and height of rage, commanded them both to be throwne into the River neare unto the place where the Battaille was late fought, where they were both drowned, the River upon that accident losing the name; and after the Daughter *Sabrina* hath beene called *Severne* even to this day.

Britbriem, the first King of the West Saxons, began his Reigne in the year of our Lord, seven hundred threescore and eighteen, and the tenth of *Charles* the Great, then King of *France*, who took to Wife *Bithelburge*, one of the Daughters of *Offa* King of *Mercia*; he was a valiant Prince, and renowned for many Warlike exploits; but especially for beating the Danes, and compelling them to avoid the Land. But what can Valour or Prowesse availe against a wicked and cursed woman, who the more freely to enjoy the moecall embraces of her libidinous companion, plotted divers ways to take away her husbands life, which at length she effected,

by poysoning him, and divers of his family; which having done, and fearing to be questioned about the Fact, she truss'd up her Jewels, and the best things about her, and fled into *France*, unto the Court of *Charles the Great*, with whom she so temporized and qualified her owne impious Cause, and being withall a Lady of extraordinary aspect and presence, that she grew highly into his grace and favour.

An] unadvised
Woman,

But when after he was informed of her unstable condition, hee thought to make some tryall of her; and being at that time a Widdower, one day when hee was in some private conference with her at a window, hee said openly; Now Lady I put it to your free election, whether you will take mee for your wedded Lord and Husband, or this my Son here standing in presence? To which Question, shee without the least pause gave this suddaine Answer; Then I make choice of the Sonne, and refuse the Father; which the King taking as an affront, and being therewith somewhat mov'd, he as suddenly reply'd; I protest woman, if thou hadst made choice of me, I would have given thee to my Sonne, if he would have accepted of thee; but for that thou hast slighted and forsaken me, thou shalt now have neither of us; and so presently commanded her as a Recluse to be shut up into a Nunnery. But this place, though never so strict, could not containe her within the bounds of Modesty or Chastity; For by the meanes of some Libertines, her old companions and acquaintance, shee made an escape out of the Cloister; and having quitted that place, shee wandred up and downe, till having consumed all that shee could make, she fell into necessitous poverty, in which she miserably dy'd, none commiserating her in her greatest extremity. In memory of which her misdemeanors, mixt with the murder of her naturall Lord and Husband, the Kings of the West Saxons made a Decree, that thence-forward none of their Wives should be called Queenes, nor sit by them at any Feast, or in any place of State or Honour: And this was observed amongst them for a long time after.

The fury of
Elphaida,

Now to shew how the Creator of all, who instituted chaste Matrimony in Paradise, as hee hates those contaminated with all impurity, so of the contrary, he is a Guardian and Protector to those of cleane and undefiled life, as may appear by this subsequent story. In the time of *Edward*, the sonne of King *Edgar*, by his first wife *Egelfleda*, who began his reign in the yeare of Grace nine hundred threescore and nineteene, though he was opposed by his step-mother *Elphaida*, who got into her confederacy *Alfred*, Duke of *Mercia*, a potent man in those dayes, to have instated her sonne *Egelred*, a childe of seven yeares old in the Regall Dignity: yet she was opposed by Bishop *Dunstan* with the rest of the Clergy, who were also supported by the Earle of *East-England*, now called *Essex*; who against the Queens minde, and her Confederates, Crowned the said *Edw.* at *Kingstowe*; but the fore-named *Alfred*, who altogether adhered to the proceedings of the Dowager Queen, (being suspected to have too much private familiarity with her) they agreed to put the strict Religious Cloysterers out of the College of *Winchester*, where *K. Edgar* had before there placed, and put into their roomes so many wanton and lascivious Clerks, every one of them having his Concubine about him: which Controversie had been like to have ended in blood: But there was an assembly of the Bishops and Lords, the Prelates and Peeres of both parties, in which

which *Dunstan* maintaining Chastity, was much despised by the Adversary; but still he upheld his opinion, being grounded upon Justice and Vertue. Now the place of their meeting was in a faire and large upper room; and in this great division and argument it being doubtfull which side would carry it, suddenly the joystis of the Loft failed, and the floore tumbled downe, being a great distance from the ground, in which ruine, the greatest part of those adverse to the Bishop and Clergy, were either slain outright, or very dangerously hurt, even to lameness: but of all those that stood with *Dunstan* in the defence of chastity, not one perished, neither was any heard to complaine of the least hurt felt or found about them: by which miraculous accident, the Bishop compassed his pious and religious ends.

which was a
miraculous
accident.

This King *Edward* upon a time being hunting in the Forrest, and having lost his Traine, and finding none of his servants neare him, hee thought himself that his Mother-in-law *Elphilda*, with her Sonne *Ælfredus*, lived at a place called *Corfe-Castle* (which is in the West-Country) and thought it no better a time then now to give her a visit: but the malicious woman looking out of her window, and knowing him a far off, called to one of her servants (of her owne breeding) and told him what he had to doe; for she perceived he was alone, and none of his Peeres, or Attendants about him. By this time the King was come to the Castle gate, whither she descended, and offered him all the Courtesie of entertainment that any *Syren* (who only flatters to destruction) could have done: for with courteous words she besought him to alight, and to lodge in the Castle that night; both which he with great affability and gentleness refused, saying he would onely taste a Cup of her Beere, and then ride to finde out some of his Company: but the Cup being brought, he had no sooner moved it towards his mouth, but this Barbarous Villaine, Traitor, and Regicide, strook him with a long Dagger, edged on both sides, which entering behind, the poynt appear'd to have fore'd way through his breaste at which mortall wound receiv'd, he put spurres to his horse, making speed towards the Forrest, in hope to have met with some of his servants; but by the extremity of bleeding, fainting by the way he fell from his horse with one foot intangled in the stirrups: then he was dragg'd crosse high-ways, and a thirde plowde lands, till his horse staid at a Towne called *Coulsgrate*, where he was found; but not being knowne for the King, hee was unworthily buried at a Town called *Warham*, where his body remained for the terme of three yeares after, at which time it was discovered, and the dissembling and murderous woman thinking to clearer her selfe of the fact to the world, thought at the first to visit him in the way of Pilgrimage; but to make the cause evident against her, the Horse on which she rode could not be compell'd to come neare unto the place by a miles distance, neither by faire usage, nor fore beating, or any course that man could devise: after whose death her sonne *Ælfredus* was Crowned King; in the first yeare of whose Reigne the Land grew barren, and scarce bore any fruit; there happened moreover a Plague, which tooke away the men, and a Murraine, which destroyed the Beasts and Cattail. He proved likewise a great enemy to the Church; being ungracious in the beginning, wretched in the middle of his life, and hatefull in the end thereof.

A bloody Regicide.

Neither could some Church-men cleare themselves of those Capitall

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*Sigardus Bish.
of Sherburne
and Winche-
ster.*

Crimes which they very bitterly reprov'd in others: For *Sigardus* made Bishop of *Sherburne*, about the twelfth yeare of *Edward*, surnamed the Confessor, shortly after usurped the Bishoprick of *Winchester* by strength, who was a lewd and unlearned man (as most of the Prelates of *England* were in those dayes, and wholly devoted to Avarice, Lust, and Vaine-glory, who could not containe himselfe within the Lists of keeping variety of Concubines, which in those dayes was held but a veniall or quotidian sinne; but he imploy'd his Panders to corrupt married women to his lustfull embraces, thinking no wickednesse could be truly committed, till hee had ascended the highest branch thereof: and when it was openly spoken, that he was unworthy the name of a Priest, who made such boast of the pompe of the World, the use of Voluptuousnesse, Gluttony, and Luxury, whilst in the interim there was no care of instructing mens soules in the way towards Heaven. Hee had learn'd from some one of his Chaplaines (a better Scholler then himselfe) this poore and slight Answer to evade it;

Nunc aliud tempus, alii pro tempore mores.

Now the times are chang'd, and wee have learnt to suit our Manners and Conditions to the present; (a notorious Church-temperizer in those dayes.) But though he reign'd long in great pompe and prosperity, he was in the time of *William* the Conquerour deprived of all his Ecclesiasticall honours, and confined to *Winchester*, and there kept prisoner till he dyed; who in that extreame dejection, when he should onely have repented him of his former Avarice, and studied newnesse of life, would usually sweare he was a very poore man, and not worth one peny, and that hee was free from all Concupiscence of Lust; both which were proved untrue: For after his death a key was found about his necke, by which in divers places of the earth was discovered much Treasure; and those Women that ministred unto him were no other then Prostitutes and Concubines.

Henry the second.

Henry the second was a potent and most victorious Prince; But after he had fallne into the libidinous embraces of the Lady *Rosamond*, Daughter to the Lord *Fitzwaters*; he was never quiet, but continually afflicted with Warres both forraigne and domestick; insomuch, that both his Queene and Sons rebelled against him, and put the whole Realme into great combustion; and for her part shee did not escape a due scourge for her offence: for though the King provided all meanes possible for her security and safety, by building the intricate Labyrinth at *Woodstock*, and gave her in charge to a most trusty Guardian; yet the Queen at length by her Spies found her out, and with more then a womanish chastisement, which should ever savour of some mercy, tore off those delicate locks with which the King had been so much intangled, and forced her to drinke a draught of deadly poyson; by which her life was compell'd out of her body: and thus Lust ever carryeth her rod at her owne girdle.

*Mr. Arden of
Feverham.*

To descend unto these latter times, how many strange and bloody murders have beene committed through Lust? I will give them but a meere nomination, because most of them have beene Staged, Book'd, and Balleaded, and disperst abroad through the Kingdome: As Master *Arden* of *Feverham* slaine by his wife and her adulterous Companion *Cosby*; the

act it selfe being committed in his owne house, by a barbarous and inhumane villaine, most commonly knowne by the name of *Black Will*, who after the deed done, and his reward received, fled into the Low-Countries, where he thought himselfe secure: But Gods hand reached him even thither; where for some other deed of the same nature, he was burnt on a Stage in *Flushing*; and shee her selfe, with *Cosby* and his Sister, together with a Gentleman Master *Green*, who had carried Letters betwixt the two Adulterers: (though hee took it upon his death, he knew not the intents of them) were all publikely executed at the Gallows.

The like murder was committed on the person of one Master *Page* of *Plymouth*, by his young wife; and one Master *George Strangwidge*, who as the common voice went, were privately contracted together before her inforc'd Marriage: But howsoever as they were convicted of the murder, so for the same they were condemn'd, and publikely executed.

And but of late dayes, those two bloudy Ministers of the Devill, most commonly knowne by the names of *Countrey Tom*, and *Cambury Bessie*, who made a trade to have her his Whore walke in the evening into the Fields; and where she saw any Gentleman or other likely to have money about him, or good cloathes on his backe, shee would insinuate into his Company, and with her libidinous allurements offer her selfe to his prostitution; which if he accepted of, that arch-limbe of the Devill (who hid himselfe privately for that purpose, and stealing upon them with a Bastinado hooped and plated with Iron) beate out his Braines, even in the very act of Lust, neither having pittie of body or soule: Then rifled they their Pockets, and stript them of their cloathes, of which they made profitable chaffer, being vendible at the Brokers; for the last of which, being committed upon a young Gentleman of good quality, by his cloathes they were discovered and apprehended, hee being executed neare unto the place where the last Fact was committed: and after being thence removed to a more remote place, his body hangs in chains upon a Gibbet even to this day; and shee was hang'd in Clerken-well fields, over against Islington.

If any would have further inspection into the cursed fruits of Lust, let him but enquire after the monethly Sessions at New-gate, where scarce one passeth without those that goe for Maid-servants, either strangling their Bastard-Issue, or putting them downe into privities, not caring to save their smal credit in this world, to hazard everlasting perdition in the world to come: yet notwithstanding all their close packings, they are in the end found out, and brought to the Gallows. I am loath to be more tedious in this then the rest; therefore I conclude with this Distick, as a generall Caveat unto all libidiously addicted:

*Quid facies, facies, veneris cum veneris ante,
Non Sedeas, sedeas, ne perens perens.*

What wilt thou doe, when thou before
Loose *Venus* shalt appeare,
Stay not, but take thine heeles, lest her
Allurements cost thee deare.

Gods Judgements against the Sinne of Gluttony.

The symptoms
of Gluttony.From the Old
Testament.

This Sinne of Gluttony tooke its originall in our great Grandam Eve, as we read *Genesis* 2. 16. *And the Lord God commanded the man saying, thou shalt eat freely of every Tree of the Garden, but of the Tree of Knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely dye the death.* Again 3. 6. *So the Woman seeing that the Tree was good for meat, and that it was pleasant to the eyes, and a Tree to be desired to get Knowledge, took of the fruit thereof, and did eat, and gave also to her husband with her, and he did eat:* For which they were most grievously punished, and all man-kinde for their sakes: For Verse 16. *Vnto the Woman God said, I will greatly encrease thy sorrowes and thy conception: In sorrow shalt thou bring forth children; and thy desire shal be subject to thy husband, and he shall rule over thee.* Also to Adam he said, *Because thou hast obeyed the voice of thy wife, and hast eaten of the Tree whereof I commanded thee, saying, Thou shalt not eat of it: Cursed is the earth for thy sake; in sorrow shalt thou eat of it all the dayes of thy life: Thornes also and Thistles shall it bring forth unto thee; and thou shalt eat the herbe of the field: in the sweat of thy face shalt thou eat bread, till thou returne to the earth; for out of it wast thou taken, because thou art dust, and to dust shalt thou returne.*

We read *Numb.* 11. 32. then the people arose all that day, and all that night, and all the next day, and gathered the Quails: he that gathered the least, gathered ten Homers full; and they spread them abroad for their use round about the Mount: whilst the flesh was yet in their teeth, before it was chewed the wrath of the Lord was kindled against the people, and the Lord smote the people with an exceeding great plague: There they buried the people that fell a lusting, *Deut.* 6. When thou shalt eat and be satisfied, beware diligently that thou forgettest not the Lord thy God, who brought thee out of the Land of Egypt, and the house of bondage. Again, 21. 20. The Parents shall say to the Elders of his City, This our Son is stubborne and disobedient, and will not obey our commandement, but is a Rioter and a Drunkard. Then all the men of the City shall stone him with stones unto death; so shalt thou take away evill from amongst you, that all Israell may heare it and feare, *Ecclesiasticus* 31. 12. If thou fittest at a costly Table, open not thy mouth wide upon it, and say not, behold much meat: Remember that an evill eye is a shame; and what thing created is worse then a wicked eye; for it weepeth for every cause: Stretch not thine hand wheresoever it looketh, and thrust it not with it into the Dish. Eat modestly that which is set before thee; and devour not, lest thou bee'st hated. Leave then off first for natures sake; and be not insatiable, lest thou offend: When thou fittest amongst many, reach not thy hand out first of all: How little is sufficient for a man well taught? and thereby he belcheth not in his Chamber, nor feeleth any paine. A wholesome sleep commeth of a temprate Belly; he riseth up in the morning, and is well

at ease with himselfe; but paine is watching and choler, like diseases and pangs of the belly are insatiable men. If thou bee enforced to eate, arise, goe forth, and empty thy stomach, and then take thy rest; so shalt thou bring no sicknesse unto thine house. Shew not thy valiantnesse in Wine, for wine hath destroyed many; the Furnace proveth the edge of the tempering, so doth Wine the hearts of the proud by drunkennesse. Wine soberly drunk is profitable for the life of man: what is life that is overcome with Wine? Wine was made from the beginning to make man glad, and not for drunkennesse: Wine measurably taken and in time, bringeth gladnesse, and chearefulnesse of the minde; but drinke with excesse maketh bitternesse of minde, brawlings, and scoldings. Drunkennesse increaseth the rage of a Foole, till he offend; it diminisheth his strength, and maketh wounds, &c. Againe 37. 28. be not greedy in all delights, and bee not too hasty of all meats: for excesse of meats bringeth sicknesse, and gluttony commeth with cholerick Diseases. By surfeit have many perished, and he that dyeteth himselfe prolongeth his life.

Thus farre the old Testament; let us now heare what the Gospel saith *Luke 6. 24.* Woe be to you that are rich, for ye have received your consolation: Woe be to you that are full; for yee shall be hungry: Woe be unto you that now laugh; for yee shall waile and weepe. Againe 21. 34. Take heed, lest at any time your hearts be oppressed with surfeiting and drunkennesse, and cares of this life, lest that day come upon you unawares: For as a snare shall it come on all them that dwell on the face of the whole earth. Watch therefore and pray continually, that yee may bee counted worthy to escape all these things that shall come to passe, and that ye may stand before the Sonne of Man. *Rom. 13. 12.* The night is past, and the day is at hand; let us therefore cast away the workes of darknesse, and let us put on the Armour of light: so that we walke honestly as in the day, not in drunkennesse or gluttony, nor in chambering or wantonnesse, nor in strife or envying: but put yee on the Lord *Jesus Christ*, and take no thought for the flesh to fulfill the lusts of it. And *Luke 17.* In the dayes of *Noe* they eate and dranke, they married Wives, and were given in marriage, even untill the day that *Noe* entred into the Arke, and the flood came and destroyed them all.

Texts out of
the New Testament.

Thus farre the Scriptures: I come now to the Fathers, *St. Ambrose* in one of his Sermons saith, That ill Ministers wait upon the Throat, which alwayes covets, but is never satisfied; for what is more insatiable then the belly? to day it receives, to morrow it requires; being full, it commends abstinence; being empty, it cannot endure the name of any such vertue. Hunger is a friend to chastity, an enemy to wantonnesse: But saturity betrayeth modesty, and corrupts good manners. It is not the meat, but the immoderate appetite that is condemned: For as *St. Augustine* saith, It was not for a Quail or a Pheasant that *Eve* longed for, but for an Apple; and thereby brought a curse unto all man-kinde. It was not for a Kid, or a Lamb of the flock that *Esa* hungered, but for a messe of Broth; for which he sold his birth-right. *Eli* was fed with flesh; but *Iohn* the Baptist with Locusts and wilde Honey: and *David* thirsted not for wine, but water; for which he reprehended himselfe: neither was our Saviour in the Wildernesse tempted by the Devill with flesh, but bread: and as *Gregory* in his Moralls saith, It is not the meat, but the lust after it that is

The Fathers
of Gluttony.

in fault; for we oft-times may eate of dainty Cates without offence, and yet upon course and common fare may sinne by surfeit: And in another place, where Gluttony is predominant, all those honours that men winne are lost; and whilst the belly is not bridl'd, all vertues runne to havocke; but when that is curb'd and kept in moderation, many vices with it are awed and restrain'd. In vaine it is for us to enter into any spirituall Conflict against the Devill, our common adversary and his agents, unlesse we first suppress the enemy that is within us: which is voracity and lust after eating and drinking, because if those enemies that are so neare us bee not subdued, in vaine we shall strive to have the victory over those remote and as farre off: To smal purpose it were to fight against the enemies without the Walls, when there is nothing but tumults, mutiny, and sedition within the City: after full feeding, when the stomack is supply'd even unto belching, so that it must needs say it hath enough; yet is not the curiosity of the appetite satisfied, for the eye is delighted with the colour, and the pallate pleased with the taste, when the poore suffering stomack (best pleased with a mediocrity and temperature) which neither sees the colours, nor relishesth the pleasantnesse of the Taste, is rather ruin'd then refresh'd, and confounded then comforted. *Innocentius lib de Vil. Condit. Human.* useth words to this purpose: Gluttony shut up Paradiſe, sold the Birth-right, hang'd the Baker, beheaded the Baptist; *Nebuzandan* the Prince of *Coſeſu*, burnt the Temple, destroyed Jerusalem; & *Baltazer* sitting at his great Feast saw the hand-writing upon the Wall, and that night was slaine by the *Caldeans*.

Hugo in Claus. saith, That there be some who sit downe to a feast with an unquiet agitation of the members, expressing the insatiate intemperance of their mindes, they shake their heads, shrug the shoulders, they expand their hands, and not without great uncomlineſſe, and unseemly gesture, as if they were rowzing and preparing themselves to ingorge and swallow the whole banquet: Other unmannerly postures and carriages at Table they use; for sitting in one place, with their eyes they greedily survey every dish that is served in; their hands ready to reach to the full length of their armes, removing this further off, and pulling that nearer; then they breake the Bread, poure wine into the Cups and Glasses, besieging themselves round with the best dishes; then they pant, swell, and breath short, through the vehemence and extremity of feeding, so that you w^old thinke them seeking for some wide passage to tumble in their fat bits, to satisfie their craving and crooking bellies, as if the narrownesse of their chaps and jawes could not supply their voracious stomack with that superabundance which it expects: Thus sits hee like one besieging a City, doubting in what place first to begin his assault, and therefore would make irruption upon all places, and at once; and such is this *Gastrimargia*, or Cormorant-eaulitie. They were wont of old to build Temples to the gods, erect Altars, appoint Flammins and Priests to serve, kill beasts for the Sacrifice; burne Incense: and so the carnall and voluptuous men in these dayes, they make their Kirchin their Temple, their Table their Altar, their Cookes their Priests, their Veales, Lambs, Capons, &c. provided for their Dyets; the Beasts for imitation, and the fumes and steame of their saw'd Dishes, Censary Incense. Indeed over superstitious is the industry and care they have in setting forth the services and severall courses at their great and solemne

lemne Feasts and Banquers. Infinite are the varieties and multiplicity of their decoctions, Roastings, Bakings, Fryings, Stewings, and the like; with new devised Sawces, composed of severall ingredients, now soft, then hard, now cold, then hot; some temper'd with Pepper, others with Onions and Garlick, then with Cinamon, then with Salt; mens guts longing as Women with great Bellies. Then ariseth a disputation amongst these *Belchers*, whether such a Dish tastes better boyl'd or roasted; bak'd or broyl'd, Carbinado'd, or otherwise: insomuch that after a dozen dishes of solid meat devour'd, there is no impediment or let, but that the last course of more curious and dainty Gates, is as soone swallowed: and when the stomach by often belching, and eructations shall say it hath enough; yet are not their boundlesse and unlimited appetites satisfi'd: such are they who make their bellies their God: and thus far *Hugo*.

Augustus Caesar hearing one *Erotas* a Procurator of Egypt had bought a Bird which in fighting was never conquered, but had the victory of all with which she contended, and that he in an humour had wrung her necke asunder, and ate her to breakfast; he caused the man to be sent for; and after the cause was discuss'd, and he had confess'd the act; he commanded his body to be nayl'd to the Mast of the Ship, judging him to be unworthy life, who for a little voluptuousnesse and itching desire of the throat, would not spare a poore Bird, who might have given delight to many in her single Duells; and which moreover, by her undaunted Spirit, yeelded an happy Omen to *Caesar* of his perpetuall prosperity in his warre. This *Plutarch* reports of him in his Roman *Apophegmes*; The vice of the Belly not onely debilitates the body, but shortens the dayes of man; surfeit of meate devoures more then the sword; and the intemperance in wine devoures more then the sea.

Erotes,

The Devill by Wine worketh miracles; but all quite *averse* and opposite to those which our Saviour did when hee was upon the earth; who made the lame to walke, the dumbe to speake, the blinde to see, the deafe to heare.

The Devils miracles,

The meere contrary to these hee practiseth against Gluttons and Drunkards; for let them with never so constant and steady steps walke to the Taverne, they often returne from thence indenturing and reeling this way and that way; their knees being made unserviceable; and their legs so debilitated, that they are scarce able to support them from falling to the earth.

Let the Drunkards eyes bee never so perfect and cleare at his going in, at his coming back hee shall finde them so waterisht, filmy and blear'd with the fumes of Wine, that he shall scarcely see to finde his way to his owne dwelling: Be his speech never so voluble and distinct, hee shall finde a great change and alteration in his tongue; for it will faster in his mouth, he shall lispe and clip his English, and be scarce able to utter any one intelligible word: And be his hearing never so aggregate & quick, excesse and superfluity of Wine shall so dull and stupifie that sense, that he shall seem to be appoplex'd all over, that till the charme be over, and the Wine have left working, hee shall not have power to awake, or the strength to hold up his head, though a Drum should beate by him; or a Cannon be shot off by his ears. Moreover, our Saviour restored the mad

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and hew stick to their senses; but the devill (by Wine abused) takes from the sober all sense, and from the apprehension all understanding; the moderate spirit it makes mad, and the low-minded Lunatick; and these are the Anti-masks with which he fooles and deludes his servants, dandling, and cockering them to their utter ruine and destruction. I come now to History.

Albidinu.

One *Albidinu*, a young man of a most perdit and debauch course of life, when he had consumed all his Lands, Goods and Jewells, and exhausted all his estate even to one house, he with his owne hands set that on fire, and despairing of any future fortune, left the City, and betaking himselfe to the solitude of the woods and groves, hee in a short space after hang'd himselfe.

Lucullus.

Lucullus a noble Roman, in his Prætorship govern'd *Africk* two severall times; he moreover overthrew and defeated the whole forces of King *Mithridates*, and rescued his Colleague *Cotta*, who was besieged in *Calcedon*, and was very fortunate in all his expeditions, but after his greatnesse growing an eye-sore to the Common-weale, he retired himselfe from all publicke Offices or Employments, to his owne private Fields, where he builded sumptuously, sparing for no charge to compass any rarity that could be heate of; and had in his house he made a very rich Library, and plentifully furnish'd with Books of all sorts. And when he had in all things accommodated his house, suiting with his owne wishes and desires, forgetting all Martiall Discipline before exercised, hee wholly betooke himselfe to riotous Commensations, and gluttonous Feasts; having gotten so much spoyle and treasure in the Warres, that it was the greatest part of his study how most profusely to spend it in peace.

It is reported of him, that *Pompey* and *Cleopatra* one night stealing upon him with a self-invitation to supper, he caused on the suddaine a Feast to be made ready, the cost whereof amounted to fifty thousand peeces of silver; the state of the place, the plenty of meat, the change and variety of Dishes, the costly lawres, the finenesse and neatnesse of the Services, driving the guests into extraordinary admiration. Briefely, having given himselfe wholly to a sensuall life, his high-feeding, and deep-quaffing brought him to such a weaknesse, that hee grew apoplex'd in all his senses; and as one insufficient to governe either himselfe or his estate, hee was committed to the keeping of *M. Lucullus* his neare Kinsman, dying soon after.

*Caesar the Son
of Pope Alexander.*

Caesar the sonne of Pope *Alexander*, was one of those who much doted on his belley, and wholly devoted himselfe to all kinde of intemperance, who in daily Breakfasts, Dinners, afternoon strings, Suppers, and new Banquets, spent five hundred Crowns of the same, not reckoning Feasts and extraordinary Invitations. For Parasites, Buffoones, and Jesters, he allowed yearly two thousand suits of Cloathes from his Ward-robe: He maintained also a continuall army of eight thousand souldiers about him; and all this hee exhausted from his Fathers Coffers.

Galentiu.

And *Galentiu*, the sonne of *John Galemius*, the first Duke of *Imperbia*, was ranked amongst these great Rioters, who cared not at what expence he was, so he might see the Tressells of his Tables ready to bend under the weighty and gluttonous dishes that were plac'd upon them: who at one Feast made at the Celebration of his Daughters marriage (at which

Petrarch the learned Italian Poet was present) spent an hundred thousand Peeeces of money, which might be rated to the value of a Spanish Piece of Eight, or a Dutch *Ricks Dollar*. One *Peter* a Priest, and Cardinall in the time when *Sixtus* was Pope, in the space of two yeares was knowne to lavish and waste three hundred thousand Double-Duckets (rated at twelve shillings English the piece) upon vanities and unnecessary disbursements, the greatest part of which was consumed in his Kitchin and Seller, the rest in sundry kindes of excesse and prodigality.

I read also of one *Belflorius* by Nation a *Sicilian* ; at first of very meane *Belflorius a Sy-* and low Fortunes, but after by parsimony (being a Banker and an *Visu-* *cilian*, *rer*) attaining to an infinite, and almost incredible estate, hee did not take the common course of your avaritious money-masters, to imprison it in strong and Iron-barr'd Chests, but cleane contrary hee built him a faire and goodly house, and when it grew up somewhat above the Sellerage and Foundation, in stead of Stone or Bricke, his Materials were Plates and pieces of Silver, which amounted to a mighty summe; and having finish'd this argent Structure, there he spent the rest of his dayes in all voluptuous feeding: so that one would have thought *Epicurus* himselfe to have survived in him: So what he got lewdly, having spent lavishly, he dyed like to a Fowle which we have in *England* call'd a *Knot*, which never eats in season till it dye of Fatnesse. He began in Poverty, continued in Prodigality ended in surfeit. At first a Camelion, after a Cormorant, and lastly a Swine or Boare fatted for slaughter.

Let us therefore bethinke our selves, that whensoever wee sit downe to eate and drinke, we have two guests to entertaine, and those are the body and the soule: whatsoever the body receiveth departs away quickly into the draught, and is seene no more; but that on which the soule feedes, lasteth and abideth for ever; For then is the minde most apt to apprehend reason, and ghostly instruction, where the free operations of the Braine are not dull'd and molested by such vapours as the excesse of feeding distempers it withall.

Good admonitions against Gluttony.

Salust saith, nothing can appeare more abject and mis-becoming man, who is the Image of the Creatour, then to live as a slave to the mouth and belly. But how hard a matter is it (saith *Cato*) to preach Abstinence to the Belly which hath no Eares, and yet is importunate, whether the hand have wherewith to supply it or no.

Socrates inviting certaine of his friends to a Schollers pittance, or a spare Supper, when he was taxed by one of his Guests for too slender provisions, made answer; If these whom I invited be vertuous, they will say here is enough; but if they be otherwise, then I say here is too much: Intemperancy is a root that hath hand in every disease that belongeth unto mans body: and it is a Proverbe common amongst us; *Much meat, much malady*.

Origen tells us, that Vessells more fully fraught then they are able to carry, are forc'd to sinke; and the stomach and belly furcharged with too much meat and drinke causeth bodies to surfeit, which is the readiest meanes to prepare sicknesse, and sicknesse is the immediate path-way to death.

One *Gorgias*, a very temperate and abstemious man, being demanded how he came to arrive to the number of an hundred and eight yeares, and

in all that time was not visited with any grievous sicknesse? made Answer, I never eate but when I was hungry, nor never drunke but when I was thirsty, and then both moderately. And King *Cyrus* being asked by one of his great Captaines, named *Artabazus*, in a long and heavy March, what he would have provided for his Supper? He answered, Bread; for Drinke (saith he) we shall finde in every Current or Fountaine by the way: To order our lives well and frugally, is to live temperately, and avoid high and voluptuous feeding; for there is a great difference betwixt living well, and living sumptuously: Because the first proceeds from Discipline, Temperance, Frugality, and moderation of the soule, contented with her owne Riches: The other of Waste, Excesse, Luxurious Riot, and contempt of all order and mediocrity; but in the Catastrophe or Conclusion, the one is attended with shame and dishonour, the other with applause and glory: They be the very words of *Plato*; Therefore let us suffice nature, but surfeit not, supply the bodies necessities, but offend it not: For who so shall endeavour the contrarie, let him be forewarned by the subsequent examples.

Maximianus a
great Glutton,

Maximianus, a Groome of base and sordid condition, borne of needy Parents, his Father being a poore shepheard; and hee being of a strong and able body, betooke himselfe to bee a common Souldier, in which practice he shewed presidents of unexampled courage; insomuch, that he was promoted by the good Emperour *Alexander Severus* his Lord and Master, to eminent place and Office, and grew of great remarke in the Campe: But such was his ambition, and ingratitude withall, that he conspired the death of his Prince, and caused him with his Mother *Mamma* to bee slaine, leaving not one that was friend or favourite to his vertuous predecessor alive: Which done, hee usurped the Imperiall Purple; who as hee was a Barbarous *Thracian* by birth; so hee was by nature covetous after Bloud-shed, removing all without any mercy, whom hee either feared or hated; or if neither, so he knew him to be rich, to possesse himselfe of his estate. I will not stand to make a particular Relation of all his Insolencies, Rapines, Extortions, Massacres, and Murthers, but come unto that which is now in agitation, his Gluttony; which was in such Excesse, that every day for his owne particular allowance, he had forty pounds of Fleish, and Bread answerable to the quantity of Meat, and five Gallons of Wine for his Drinke; and so much hee constantly devoured, besides Sallets, made Dishes, and other Junkets and Kickshawes that came by the bye; For though his maine repast was sollid Food, on which hee laid his foundation, yet was hee lickerish also after any other rarity that was served into his Table: And yet for all this, could not (his God) his Belly save him, but after three yeares Usurpation, in whose Imperiall Command hee had demeaned himselfe with all brutish Tyranny, returning from the siege of *Aquila*, which he was compell'd to leave to his great dishonour, he was at *Rome* with one *Balbinus* miserably cut to pieces amongst his Souldiers.

The Emperour
Bonofus,

The Emperour *Bonofus* was also such another. *Vopiscus* reports of him, that as hee used to eate voracionly, so hee dranke incessantly; insomuch, that no man was able to contend with him in his great draughts, and Elbow-deep Healths: insomuch, that the Emperour *Aurelianus* said,

said of him; that fellow was onely borne to drinke, not to live. Upon a time when the Embassadors of the *Babarians* were to appeare before him, and to deliver themselves from the King their Master, in stead of hearing their Embassie, hee caused great store of Wine to bee brought, and pretending their liberall and free welcome and entertainment, hee soplly'd them with healths, that they were not able to expresse themselves for what cause they were sent thither; but cunningly withall proposed unto them such questions, that in their lavish cups they utter'd unto him the very secrets of their hearts, being much more then they would have otherwise reveal'd: and when hee had understood what he would, hee tauntingly dismiss them, and would never afford them further audience. So much as hee drunke so much hee could evacuate at pleasure, so that his body was never surcharged neither in all his day-riots, or nights commessations could it bee perceived either by the faltering of his tongue, or failing of his legs, that hee was any way distempered, hee was of such an able constitution: but all that could not secure his life, or adde to his dayes; for after being overcome by *Probus* (who succeeded him in his Empire) hee caused him to dye a most unworthy death, no way becomming his former State and Dignity, but rather suiting his vicious incontinency; namely to be hanged by the neck in an Hempen Halter, like a common Felton: From whence a Jest grew amongst the Souldiers;

Amphorum pendere non hominem;

That it was no man that hung there, but a Tun or Hogthead.

The same Author *Vopiscus* speaks of one call'd *Phago*, an insatiable Devourer, who had no other pride nor practice; insomuch, that hee *Phago Edax* grew as famous for that abominable vice, as if hee had beene possesse'd with some extraordinary vertue: His name and name spread so farre, that it came to the eares of the Emperour *Aurelianus*; who for novelties sake, willing to see if hee were able to doe what was reported of him, admitted him to his Table, and for whose dyet provision was made accordingly; and divers spectators to behold the Prodegy, there at one supper he devoured an hundred loaves of Bread, a fat Wether; and an Hog of a yeare old, and drank to them according to the rate of eight Gallons of Wine: insomuch, that all left eating to see him feed; and wondred the rather, because he seem'd no way mov'd or distempered: for which the Emperour at the intreaty of those who brought him thither, dismiss him with a reward. But hee shortly after dyed miserably, choked in the midst of his so gluttonous feeding.

A certaine Noble Generall being told that one of his Souldiers could at once eat such a huge quantity of provant and victuall, that it seemed to him incredible, hee sent for him, and finding his other abilities no way exceeding others, hee presently commanded him to bee hanged, saying, that he and an hundred more such as himselfe, were in one moneths space able to starve him and his whole Army.

Clodius Albinus, whose Guts were as a sinke or common Shore to entertaine what trash or garbage, was conveyghed into it, yet withall loved to feed with all delicacy, he is said at one Supper to have devour'd five hundred

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dred Figs, an hundred Perfect Apples, ten Melons of Oſtea, twenty pound weight of Libican grapes, an hundred Ficcedula, which are Birds that feed upon the Vines, much like a Nightingale, and forty Oyſters.

Heterognathus.

It is ſpoke of one called *Heterognathus*, that through haſty eating, he devoured the fleſh from his owne Jawes and Cheeks, and ſent it downe packing with the reſt.

Heraclides Piſſas was ſuch an *Helno*, that ſcarce any of his time could parallell him: ſome he would invite to Breakfaſt, ſome others to Dinner, a third company to Supper, and feed heartily with them all, (ſit as long as they would) and eate and drinke with them without Intermiſſion, or Ceſſation, and at night ſee all the Tables cleare, that nothing were left for morning.

Mithredates
K. of Pontus.

King *Mithridatus* alſo may truly bee call'd an inſatiate eater, who would give rewards to ſuch as would feed higheſt, and drinke deepeſt, making it his greateſt glory that hee was never exceeded in either; yet was deſirous to have others companions with him in his Gluttony; ſetting which aſide, hee was a man of admirable parts, and had ſo exquisite a memory, that hee was able to ſpeake two and twenty ſeverall Languages, and call all the Souldiers in his Army by their names: Beſides, for his Valour he was feared of all; yet hee was overthrowne in Battaille firſt by *Syllus*, next by *Lucullus*, and laſtly by *Pompey* quite defeated: Hee uſed to eate Poiſon; and in his laſt great overthrow would have poiſon'd himſelfe, but it had not the ſtrength to worke upon him. Being in priſon, ſuch was the Maſtey of his Countenance, that when an Executioner was ſent to put him to death, hee frighted him with his very looke, and loath to have any other deaths-man but himſelfe, he was found ſlaine by his owne hand, piercing thoſe Bowells that had beene the receptracle of ſo much unneceſſary dyet. With whom may be numbred *Ereſiſthon*, who after hee had conſumed his whole Revenue, ſold his Daughter *Metra* for money, by proſtituting her body to every ſtranger, and having devoured all, he after eate the fleſh off from his owne Armes, and in the end dy'd of hunger.

Domitius Affer

Eufebius reports of one *Domitius Affer*, who receiving more meat at Supper, then his ſtomack could well digeſt, or his belly containe, dyed ſuddenly ſitting at the Table.

Philoxenus.

Philoxenus was of that naſty and beaſtly greedineſſe, that being invited to any Table, without reſpect to the honour of him who made the Feaſt, if he perceived any to fall upon that Diſh which hee had a minde to, hee would moſt unmannerly blow his Noſe upon the meat, that they refraining it, he might ingroſſe it wholly and ſolely to himſelfe: Hee was moreover heard to wiſh to have the necke of a Crane, that hee might take the more delight in the going downe of his Meat and Drinke.

Galba and Vellius.

The Emperour *Galba* who ſucceeded *Nero* in the Imperiall Purple, reigned ſeven Moneths and ſeven dayes; and notwithstanding hee was threescore and three yeares of age, yet hee had an appetite betimes in the morning, before the riſing of the Larke: He was no ſooner up, but hee call'd for his Breakfaſt, which ſometimes (if other occasions call'd him not) hee would continue till Noone, and dine never the worſe; and ſo make Dinner and Supper meet even till bed time. *Vellius*

tell us also, (I would put their deaths together, because the manner of their lives were so alike.) He was Emperour, and was so covetous, that he pillaged and robbed the very Churches and Temples, and taking away the golden Vessells and Plates, made those of Beasse to serve in their stead. But his gluttony was incomparable, for hee had served into one Supper, two thousand severall sorts of Fishes, and seven thousand severall kindes of Fowles; and more hee would have had, if more could have been compass'd: Moreover, when hee lay neare unto the Sea hee would suffer no Fish to come to his Table; but when hee kept Court farre up within the Land, hee would feede upon nothing else, because without extraordinary charges it could not bee conveyed unto him; esteeming that which was deare onely dainty. But to come to their Deaths: These two Charibdes and ingurgitating Quick-sands, when they saw that they were ready to be slaine by the hands of their owne Souldiers; they both (though happening at severall times) desired to bee made drunke before their executions, which was granted them, so that when the Souldiers Swords pierced their Bowells, the Wine mixed with bloud issued out of their wounds; and thus as they were in their Lives monstrous, so they were in their deaths everlastingly miserable.

I have hitherto spoke of Eaters, I come now to Drinkers; the first onely hastning their owne ruines, but the latter having been the destruction of themselves and others.

Concerning this Sinne of Bibaciry and Viosity, Infinite are the Examples that Antiquity hath left to posterity; of which I remember unto you some few.

Amongst the Grecians, *Protem* the Macedonian had the name of an Invincible Toffe-Pot; to whom *Alexander* the Great having drank a Bowle of twelve Sextaries, which is of our Measure two Dottles and a Quart, he quickly play'd it off, and after some small pause, caused it the second time to be brim'd, and dranke to him againe. But *Alexanders* strength failed in the Pledge, and the Bowle slipt through his Fingers.

Hee grew to such intemperance, that after excesse of Drinking, he was forc'd to keepe his bed two dayes and two nights together, without being seene abroad: In his Wine hee would cause his best friends to bee slaine, and then grievously lament them being sober. He was call'd by his owne Souldiers the Cup-Conquerer: and whosoever could poure most Wine downe his Throat, they would say of him; yea marry, this is a fellow that may drinke with *Alexander*; who when twenty have beene in company together, hee hath drunke to every one of them round, and then pledg'd them againe severally; which horrible vice was a mighty Eclipse to all his other Vertues. *Calostiphenus* the Sophist coming to him into the *Symposion*, the King offered him a deepe Draught, which hee refused with this Answer, I desire not, O *Alexander*, to receive such a Pledge from thee; by taking of which, I must bee enforc'd to enquire for a Physitian. But this great Captaine and Commander, who was Lord of the whole earth, who made his body no better then a Seller or Stowage for

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his rudeness
and foolishness

Drunkards
amongst the
Grecians.

*Alexander the
Great,*

his
rudeness
and foolishness

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for Wine, which he took in voluntarily. At the same passage against his will he received poison, which ended both his life and the hope of all his future Victories. And no wonder when men come to glory in a time, and make in their pride; for *Cares Mitelenus* reports of him, that when he came to the Tomb of *Calanus*, the Indian Philosopher, he celebrated to his honour and memory three prizes; for Musick, Wrestling, and Drinking; in which who excell'd in the first, had a Talent; in the second, three hundred pieces of silver; in the last ten: and in that thirty Indians contending for mastery, drunke themselves dead in the place, and six more expired some few houres after.

Antiochus the illustrious.

Antiochus was so besotted with Wine, that scarce a day passed him without distemper; and yet notwithstanding surnamed the Illustrious. *Polydippus* speaks of one *Antiochus*, to whom they gave the name of *Bibax*, who fought a great battell against *Arbaces* in *Media*; but being slain in the conflict, & his body brought before the Conqueror, he taunted him in these words; Thy Wine and thy boldnesse hath much deceived thee, O *Antiochus*, who in thy deep and lavish Cups didst promise to thy selfe to have drunke up the Empire of *Arbaces*.

Agones.

Polybius speaks of one *Agones*, King of the *Illyrians*, who by often and immoderate surfeits, dy'd of an extreame paine in the belly. *Dionysius junior* drunke out his eyes; and *Cleomenes* the *Lacedemonian*, stabb'd himself with his knife when he was extreame cup-shot. *Elpenor*, having drunke hard, would needs climbe a Ladder; but his head having taken the winde, (as his body had received the Wine) his hands and feet both failing, he fell downe and brake his neck. The like happened to one *Philopstratus* coming from the *Sinusian* Baths; and *Cleomenes* King of *Sparta*, in striving to imitate the *Sithian* Vinoleuch, grew frantick, and so dy'd. *Lacides* the Philosopher by too much Comotation fell into the Disease call'd *Paralysis*, and dy'd of it. *Armitus* and *Cyanippus*, both of *Syracusa*, in their drunkennesse ravish'd their daughter; and in their sobriety were after slain by their owne children whom they had vitiated.

It is further read of *Alexander*, that he was of a wondrous temperate and abstemious continence, till he had subdu'd the *Persians*, who liv'd the most deliciously of any nation under the Sunne: but as he Conquered them, so their vices Captiv'd him, and made him a meere slave to all sensuality and pleasure. So the Romans were a people of civill demeanour, and of a most thrifty and temperate Dyet; but having won the Monarchy from the Grecians, as they could teach the other to fight, so they could quickly learne of them to drinke and health it after their lavish and riotous manner: Briefely, you shall scarcely read of any brave and victorious Nation, who brought any forraigne people under subjection; but though the spoils he took thence were of never so great value, there came with him the greatest part of their vices, were they never so vile. I need not presse this much farther, the late Examples from the Roman Emperours and others, may sufficiently illustrate it.

The bitter fruits of Gluttony, and the Parricidal and bloody effects thereof.

I come now to the most bitter fruits that grow upon this cursed Tree of Gluttony, and the Parricidal and bloody effects thereof. Doctor *Selreckerus* in *Pad. pag. 211.* hath this History: In the same City (saith he) where *St. Augustine* was borne, dwelt a very rich man, both of great power and substance,

Substance who had one onely Sonne, the sole heire to his meanes and fortunes; who taking very debauch, and riotous courses, notwithstanding his Fathers dayly admonishments; yet still hee persisted in his former course of life. The Father out of his greater indulgence, as having but one, had allowed him large exhibition; and the mother too of her naturall love had still supply'd his riotous expences, both using him with gentle and courteous language, hoping by that fair course to draw him to some regularity: But finding that it nothing prevailed, but that every day he grew worse then other, he began then to change his Coppy, his Brow was more austere, and his look more supercilious, and his tongue (before altogether inur'd to advise and gently perswade) grew now to another tone, sharply to reprove and reprehend him. But that which toucht the Son nearest, was, he took away all his meanes from him, leaving him to the wide world, thinking (if any thing) want and necessity might make him look into himselfe, and in time reduce him to some goodnesse: but alas his hopes were all in vaine; for the young man grew so stupid and besotted in drunkenesse, that hee grew like one sencelesse, at least incapable of any good and wholsome counsell. It happened some moneths after he had this neglect from his Father, and his scores abroad grew so high, that neither Taverne nor Ale-house (knowing him to be in his Fathers displeasure) would give him any further credit: He came home to the house (whence hee had been foure weekes absent) and being full of Wine, entred at the gate, whom his father meeting, and seeing him in that distemperature, he began to chide him after the old manner; which the other impatient to heare, catcht him by the throat, and having utter'd many execrable oathes, call'd him old Dotard, and said, Money he wanted, and money he would have ere he departed: The Father seeing violence offered, called out for helpe; at which the Sonne drew his Dagger, and stabb'd him into the Shoulder, most of the Servants were absent abroad; but the mother hearing her husbands voice, comes downe, and seeing him bleed, and her sonnes Dagger bloody in one hand, and with the other grasping his throat, shee fell downe upon her knees, and humbly besought him to spare his life; but the devill had got such power over him, that he was deafe to all intreaties, and solely bent on the most horrid mischief that could be devised: For breaking suddenly from his father, he at an instant whipt out his sword, and ran him cleane through the body; and then turning towards his Mother, who fill'd the place with many a lamentable out-cry, he dispatcht her of life also; and as he was about to enter the house, purposing to rife their Coffers, and so to be gone, in came some of the servants, and finding their Master and Mistress weltering in their blouds, they stood confounded and amazed, and not knowing what Murderers were in the House, or how strong they were, they shut fast to the Doores, and Barricado'd them, till they had called in helpe sufficient: Officers were sent for that open'd the doores, and searching the House, found the Paracide with his bloody weapons in his hands, and his Pockets well frutt with gold, who was presently apprehended, and sent to Prison, and there laden with as many Irons as hee was able to beare: There needed no great examination, the fact being so apparent was soone confest, and hee condemned to suffer onely one death, who had deserved a thousand.

An unmatch-
able villain.

voluntarily A
regard

Almost the
like done in
young England,

I could almost parallell this Story, even here in our Countrey, with a

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young Gentleman, that dwelt with his Mother not farre from *Salisbury*, whose Father being dead, his mother continued a grave and religious Matron. This young man seldome comming sober home, she had often dissuaded gently from such debauched courses, but found in him no amendment: One night he staying abroad very late, she resolved not to goe to rest till hee came in, and if he were any way intoxicated, or overcome with Wine, to chide him soundly, which happened according to her feares for that night hee was extraordinarily in drinke, which shee by his uncertaine steps, and jostling the walls perceiving, intercepted him in his way to his Chamber, and began to chide and rate him soundly, which he not having the patience to endure, the devill so wrought with the Wine, that he drew his Rapier and runne her through the body: and this hapned within these few yeares, whose name I conceale as loath to offend his Worshipfull friends and kindred yet living, who might thinke the fact being so horrid, (howsoever themselves bee innocent thereof) a blemish to their name and posterity: and in consideration of the premisses, I leave to all Parents, who are too cockering and indulgent over their children, in bringing them up, this Counsell from *Solomon*, *Wish. hold not correction from the childe, if thou smite him with the rod hee shall not dye, thou shalt smite him with the rod, and shalt deliver his soule from hell.*

The effects of
too much wine

Notwithstanding these fearefull judgements, how many may we meet in the day-time come either led, or else reeling from the Tavernes, but especially in the night, where some have beene almost stifled by falling into kennells, others found sleeping upon Dung-hills, on which stumbling have not beene able to rise, but there have took up their lodging for all night, some that have been conducted home, yet in going up staires to bed, have falne backward and broke their necks. But of all miraculous escapes that I have heard of: I my selfe knew two Gallants come from the Taverne, so strangely overtaken with Wine, that when they came into the street, they were scarce able to stand, or goe, or move one foot before another: the night was darke, and loath they were to take the benefit of a light, because their indenturing should not bee observ'd: and because they would both take one fortune, they catcht fast hold one of the other, and on they went: it happened in the way that a Seller doore being left open, downe they both fell into a Vault: but here is the wonder, one of their Rapiers slipr out of the scabbard, and fell with the pummill downwards, and the point up-right; these tumbled after it, and it ranne one of them through the Breeches at the knot, up to the waste, and thence through the body of the Dublet up to the shoulder, where the point appeared an handfull bare at his neck, and yet in the whole passage not so much as once raz'd any part of his skinne. The noise of the fall suddenly commanded a light; but when they saw the Rapier so strangely scabbarded, and by search found that the party had no hurt, they were all amazed, and the two Drunkards with the apprehension thereof made almost sober: This was one of Gods miraculous deliverances; but let none presume to make that a president for his security: for doubtlesse, hee hath lesse wit then an Ideor, who being in his best sobriety, would hazard the like danger.

A miraculous
escape.

A drunken
Butcher
mi
design

But it hath not happened so to others; for a Butcher who was observed for a common Drunkard, being Pot-shot, and in his Cups, was got into a

Cart

Cart to receive some hides, or such like commodity to lade it with, and stooping his body to take something in, his Head was too heavy for his Legges that should have supported him, and downe hee fell upon a Forke which stood by the Cart side with the pikes upward, hee pitcht his breast upon it, which pierc'd him to the heart, so that he dyed immediately without calling to God for mercy: and this is knowne not long since to have happened.

In *Norfolke* three men comming drunke out of an Ale-house, late in the night, amongst many other prophane and blasphemous speeches, they began to jest at Hell, and withall to sweare, that in the most obscure place of it, it could not be so dark as that night was; at length they were to take leave and part every man to his home; and after a drunken farewell, the one of their wayes lying over a Bridge, his feet failing he slipt into the water, and was drowned: The two other were Horse-men, one of which, by the stumbling of his horse, was cast upon the ground, where he was after found dead, with his neck broken; neither did the third escape without a most remarkable Judgement; for his horse was found grazing in one place, and he dead in another, but without any wound; for some conjectur'd that hee perisht with the extremity of cold, it being a bitter frosty night, and snow falling withall.

A judgement
upon three
drunkards.

A Glasier in Chancery lane, not long since so overcharged his stomach with wine, that comming home he fell vomiting in that extreame and extraordinary fashion, that breaking a veine within him he dyed within two dayes after: and a Barber in *Drewry-lane* comming from the Taverne in the like distemper, his wife with much adoe got him to bed, where he fell into a sound and dead sleep; for that night being very tempestuous, and a mighty winde stirring, and they lodging in an upper roome or Garret, the Chimney was blowne downe, and he kill'd in his bed; his wife that lay close by his side, having no hurt at all: To reckon up all the knowne judgements in this kinde would make this Tractate voluminous: these therefore for the present I hope may satisfie the indifferent reader, who if he shall but enquire from man to man of the disasters hapning in that kinde, shall heare from their owne motion, Stories too many of all good Christians to bee charitably commiserated, and lamentably deplored.

A Glasier.

A Barber.

These have been examples of such as wee call downe-right Drunkards, and like selfe-murderers have beene not onely accessaries, but the Agents of their owne deaths: of which nature one accident of which my selfe was eye-witnesse, comes fresh in my remembrance, and happened some seven or eight yeares since at the most: Five young men comming from *Islington* upon a Sunday, where they had beene drinking good store of Ale, in their way home came to the Nags-head Taverne upon *Clerken-well-hill*, where they cal'd for Wine, (what quantitie they dranke I am not certaine) but in the midd't of their carrowing, one of them (being a young man a Barber in *Ivy-lane*, and lately married) grew to be drowsie, and at length dropt under the Table, which the rest not minding, put it off with a jest, and said, he did but counterfeist sleep till the reckoning was paid; another said, hee had knowne him doe the like before; and thus they past the time till they were ready to part; when calling for a reckoning, they also call'd for their drowsie Companion to rise, and to goe

One that
drank himself
to death.

A
to brendus
Hag-borg

along

along with them : but hearing that he made no answer, they pusht him and jogg'd him, yet all in vaine ; till at length by the helpe of the Master of the House, they lifted up his body, and set him on one of the Benches ; but his head fell downe into his bosome, for there was no life in him : at which they grew all amaz'd ; neither can I blame them, who for every Glasse of Wine they enforc'd him to drinke beyond his strength, might as well ro have given him a stabbe in the breast with a Puniard : The next day came his weeping Wife, and some of his sorrowfull kindred ; and conweighed his body from the Taverne to the Church to be buried.

I come now to that from which I late deviated, as to those who through excesse of Gussling (for manners sake call'd good fellowship) destroy not themselves with suddaine Deaths, but rather Consumptions and lingring Maladies, which also by degrees bringeth on an assured and untimely end, one of the branches thereof is luxurious Prodigality, mixt with intemperate Vinocity, of which I will give you but one President.

A true relation of a Prodigall Citizen.

A rich Citizens sonne, and well ally'd amongst the Aldermen, being a personable and proper young man, daring, and valiant, of a wonderful active body, acute wit, and a seeming solid apprehension ; his Father dying, left him (what estate in land I know not) thirty thousand pound in ready Cash, besides Plate, Jewels, and houses furnish'd with rich hangings, with all Utenfills suitable to the state of Aldermen. Now this man who was no Gamster to lavish his meanes that way, yet spent all his whole and entire estate within the space of three yeares : Would any man beleeve how this could be possible ? Well, I will tell you how ; he kept two or three tall fellows in Skarlet-Liveries, dawb'd with gold-laces, and for his owne particular would shift his Cloathes twice a day, wearing one suit in the morning, another after dinner : his most frequented Taverne, was the Kings Head in new Fish-street, where hee usually din'd and sup't in the long Roome, at the long Table, where though hee were but himselfe and his friends, hee would have the Boord throng'd with variety of Dishes, from the top to the bottome ; and as his meat was beyond rule, so many times his drinke was beyond reason : and though he could not be without flatterers or Sycophants about him, yet could they never foole him out of any bounty : His Table was free for them, but his Pockets shut, keeping alwayes a brace of principall good Geldings ; his delight was to ride them off from their legges, and when they were foundred, or past present service, give them to one of his Grooms.

A strange and unheard of prodigall.

He had a great longing to please all his five senses at once ; nor could he bee at peace within himselfe till he had accomplish'd it ; and allow'd to the delight of every sense a severall hundred pound : for which hee bespoke a curious faire roome, hung with the richest Arras that could bee hir'd, and furnish'd with all the most exquisite Pictures that might bee bought or borrowed, to please the eye.

Hee then had all the choicest Musicke that could be heard of, and how farr off soever to be sent for, with all the varieties or rarities that could be raised from any Instrument, to give him content to the eare. Then he had all the Aromaticks, and Odoriferous Perfumes to delight his sent in smellling : Next all the Candies, Preserves, all the Junkets, even to the stretching of the Apotecaries, or Confectionaries Art to palliate his taste : and lastly a beautifull and faire strumpet lodg'd with him in a

he compass'd, to accommo-
more then ever *Sardapalus*

III

did) en,

To tell of his meaner *merit* (though they were great in themselves) yet in the relation would appeare nothing, and therefore I omit them: Briefly, as he grew in an instant to wealth, so he fell as suddenly to want; and then those who had been his greatest sycophants, would shun the way of him: He drew to all the debauchtnesse that could be nam'd, being a brother of the Broom-staffe, nor worth a cloak, though never so thred-bare, being forc'd most shamefully to beg of his acquaintance and those he had knowne; hee was after prest for a common souldier, and for running away from his Captaine should have been hang'd (but for his Worshipfull kindred, for whose sake I also forbear to name him) the matter was put off: But now followes the wonder, after all this contempt, misery, and penury, two or three Gentlemen call'd him up into a Tavern, of purpose to have some discourse with him; and one amongst them desired him to resolve him faithfully of one question he would aske him, who protested unto him that he would unfaignedly doe't: He then said to him, you have been a Gentleman well bred, and have spent a very faire Fortune, you are now cast downe to the lowest disgrace that can be, as having tasted of all miseries whatsoever; and you know them both, plenty & poverty, in a full measure; now my demand of you is, (the premisses considered) if you had all your former estate in your hands entire (knowing what you now know) would you not be a very good Husband? To whom he made answer, and bound it with a great oath; if I had, said hee, all the estate I before enjoyed, and ten times a greater, I would spend it all to live one week like a God, though I were sure to be dam'd to hell the next day after: which strook the Gentlemen into such astonishment, and anger withall, that instead of giving him money, which was their purpose, they thrust him out of the roome as a prophane and blasphemous wretch, and would never look upon him after.

Who that shall look upon all the Prodigalls and spend-thrifts that have had great fortune, and have wasted them to nothing; or consider how many young Shop-keepers that have had good and sufficient stocke to set up with, and through Drinking and Company-keeping, (neglecting their home-affaires) have suddenly proved Trade-falne; and what hath been the end? but to fill Gaoles, and furnish prisons; or if they escape with Liberty, to fall into dissolute and desperate courses, which bring them into certaine disgrace, but most commonly unto untimely end. Besides, how many young heires in the Countrey, borne to faire Revenues, and possesse of great estates, who having liv'd formerly in the Countrey, and after come to see the fashions of the City, what by Tavernes, Ordinaries, Game-houses, Brothell-houses, and the like, have been so besotted and stupified, that they have suddenly run themselves out of all their fortunes; and then growing desperate, having spent their own, forc'd from others, and taking purses by the high-way side, have come at length to disgrace their gentry by their infamous deaths at the Gallows. And these and the like are the remarkable judgments continually exercis'd upon gluttons & drunkards, from which sin of Gurmandizing, as from all the rest, God of his infinite mercy, even for the merits of his Sonne Christ Jesus deliver us all. Amen.

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